The American Ecclesiastical Review

VOL. CXXVIII, No. 6 JUNE, 1953

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

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THANK YOU

AN EVALUATION OF THE KONNERSREUTH CONTROVERSY

PART I

From time to time publications have been issued with the object of presenting a survey of the case of Therese Neumann in Konnersreuth. How much progress there has been in explaining the extraordinary happenings at Konnersreuth has been a question, the answer to which stands today exactly where it was some twenty or more years ago when arguments pro and con were initially lined up.

Then as now, Catholic authors discussing the case were divided and so remained in the categories of "the credulous," "the incredulous," and the "undecided." The credulous admit the explanation of some or all of the Konnersreuth phenomena as needing a supernatural cause; the incredulous deny or seriously question supernaturality in the same phenomena. With the credulous on one side of a demarcation line, and the incredulous and undecided on the other, it is probably safe to say that quantitatively the former outnumber the latter. As for the scientific contributions, four of the most recently published works would evidence a state of parity, H. Froehlich and H. Urban registering favorable opinion about the Konnersreuth data,[1] and H. Graef as well as Fr. Paul Siwek, S.J., minimizing the supernatural in the facts.[2] Little change has occurred in the arguments advanced down through the years. Emphasis has indeed shifted from the historical and medical to the psychological and theologico-mystical aspects, yet nothing has appeared that has not been said from the very first even if it is, in certain instances, expressed in greater clarity. Occasionally discussion took a new slant, as happened when the phenomena failed to be manifest in the Holy Week of 1951. Again nothing startling or decisive transpired scientifically.

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[1] Hans Froehlich, *Konnersreuth Heute* (Wiesbaden: Credoverlag, 1950); Hubert J. Urban, *Übernatur und Medizin* (Innsbruck: Tyrolia, 1946); *Id.*, "Therese Neumann," *Revue métapsychique* (Paris), 1948; *Id., Das Über-Bewusztsein* (Innsbruck: Tyrolia, 1951).

[2] Hilda C. Graef, *The Case of Therese Neumann* (Cork: The Mercier Press, 1951; Westminster, Md.: The Newman Press, 1951). Paul Siwek, S.J., *Une stigmatisée de nos jours. Étude de psychologie religieuse* (Paris: Lethielleux, 1950).

In Europe opinion has differed consistently throughout the consecutiveness of the phenomena, whereas in the United States, Catholic writers and the public until quite recently supported for the most part the supernatural character as prevailing in the phenomena. This friendly attitude was considerably intensified upon the reports brought back home by thousands of G.I.'s who had visited Konnersreuth in the final months of the war. Almost without exception they had been deeply impressed with the stigmata of Therese Neumann, and those privileged to witness them had been particularly impressed with the Friday ecstasies. The reader will be interested in knowing that personal experience on the part of the writer during lecture tours on Therese Neumann confirmed how entrenched was this favorable sentiment. Whenever I ventured to expound doubts and reservations attending the genuineness and supernatural features claimed for some of the phenomena, all too frequently I encountered an antagonistic and quite hostile atmosphere in audiences and my negative observations regarding fervent credulity were at times taken as bordering on heresy.

Until lately few publications had appeared in the English language that questioned the authenticity of the Konnersreuth phenomena and there could be little influence threatening to undermine the favorable attitude of the American public. Besides, the adverse criticisms that had been made in English, especially those by Father Thurston, were for the most part published in periodicals and for that reason failed to reach the general public.[3] It was, therefore, small wonder that the first English adverse publication in book form, written by Hilda Graef, created something of a surprise in the United States. In view of the fact that practically the entire American Catholic literature took the supernatural explanation of the Neumann case for granted, it was to be expected that the rather violent attack by Hilda Graef would come more as a shock to the American public than it would to the European public, which for a long time had been subjected to heavier artillery than the so-called "bombshell" that Miss Graef fired.

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[3] The articles by H. Thurston, S.J., were published in *The Month:* "The Mystic as a Hungerstriker," February and March, 1921; "The Case of Mollie Fancher," December, 1930; "More Seeing Without Eyes," February, 1930; "Living Without Eating," September and October, 1931; "Review of R. W. Hynek's Book on Therese Neumann," November, 1932; "More About Therese Neumann," May, 1933. See also H. Thurston, S.J., "The Problem of Stigmatization," *Studies,* June, 1933. Fr. Thurston's papers on allegedly preternatural phenomena have been collected and edited by J. H. Crehan, S.J., under the title *The Physical Phenomena of Mysticism* (London: Burns Oates, 1952).

It is not our intention to review the Graef book or any other book on Konnersreuth; the former has received a number of notices elsewhere, some of which were rather favorable and some critical. Rather it is our intention to survey the present stand of the Konnersreuth problem by submitting a critical evaluation of certain methods of attack and a number of arguments that are brought forth in the Konnersreuth controversy. And it would seem that a convenient basis from which to start may be found in the two latest polemical publications, namely that of Hilda Graef and Paul Siwek.

Miss Graef claims that she presents to her readers much material that "has been hitherto unavailable in English-speaking countries." One of the main items of this material is a second-hand account of the investigation conducted in 1928 by the Episcopal Commission, in the presence of Bishop Buchberger of Regensburg, during one of Therese Neumann's Friday visions. Other heretofore unpublished material consists of partly verbal accounts, criticisms and insinuations leveled against the Konnersreuth case by Michael Waldmann, professor of moral theology at Regensburg. For the psychological, mystical, and medical aspects of the case Miss Graef leans heavily on the contributions of Father Thurston and B. de Poray-Madeyski.[4] The latter author is repeatedly introduced as the "medical expert of the Congregation of the Rites." This is correct in as far as the Congregation has frequently consulted Dr. de Poray-Madeyski on matters pertaining to beatification or canonization processes, but the title of "expert" should not suggest the notion that this physician in any way represented the authority of the Congregation in the case of Therese Neumann for the simple reason—as a member of the Congregation observed in a letter to the present writer—that the Konnersreuth case does not belong to the jurisdiction of the Congregation of Sacred Rites, but to that of the Holy Office. And Dr. de Poray never had any connection with the Holy Office—contrary to the opinion of Letitia Fairfield who in her rather ardent desire to support Miss Graef introduces Dr. de Poray as the "medical advisor of the Holy Office."[5]

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[4] B. de Poray-Madeyski, *Le cas de la visionnaire stigmatisée Thérèse Neumann de Konnersreuth: Étude analytique et critique du problème* (Paris: Lethielleux, 1940).

Many reviewers of Hilda Graef's book, even those who agree with its conclusions, have not failed to notice a rather bitter tone that seems to convey a certain prejudice. They have called the book "biased," "almost malicious," "liable to a serious charge of calumny" and they have expressed doubt that Miss Graef "practices sufficiently the reserve she preaches." This biased tone reflects itself especially in her characterology of Therese Neumann. In drawing the characterological portrait of Therese Neumann, Miss Graef faithfully followed the example of J. Deutsch who in his *Offener Brief* was one of the first to question Therese's moral character and who did so in an unmistakably prejudiced tone.[6] Many of the criticisms advanced by this physician are presented in such a sarcastic and caustic manner that one cannot avoid agreeing with Deutsch's French translator, Ph. Mazoyer, who feels bound to charge Deutsch with "amertume et presque animosité," and consequently omits entire paragraphs of the original as obviously biased and irrelevant.

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[5] Letitia Fairfield, "The Case of Therese Neumann," *The Tablet,* CXCVII, 5794 (June 9, 1951), 462. With regard to the *imprimatur* in Dr. de Poray's book we note that the author himself quite naturally makes much less of it than does Miss Graef. Since the book deals with new apparitions, visions, and other allegedly preternatural events it needed ecclesiastical approbation according to Canon 1399, even though it was written by a layman (Canon 1385). As everybody knows, the *imprimatur* means only that a book contains nothing that is contrary to faith or morals and the *imprimatur* is found not only in many books that are unfavorable but also in many books that are favorable to the Konnersreuth affair.

[6] Joseph Deutsch, *Wie steht es um Konnersreuth? Offener Brief an Se. Exzellenz H. H. Erzbischof Dr. Teodorowicz* (Pro Manuscripto, 1932), French adaptation by Ph. Mazoyer. *À propos de Thérèse Neumann. Où en est actuellement l'affaire de Konnersreuth?* (Paris: Lethielleux, 1937). *Id., Konnersreuth in ärtzlicher Beleuchtung* (Paderborn: Bonifacius-Druckerei, 1932). *Id., Ärtzliche Kritik an Konnersreuth. Wunder oder Hysteria?* (Lippstadt: Selbstverlag, 1938). Deutsch is reliably reported to have regretted his polemical stand in the Konnersreuth affair on his deathbed. See Albert Niedermeyer, *Handbuch der speziellen Pastoral Medizin* (Wien: Herder, 1952), V, 442; Max Jordan, *NCWC News Service (Foreign),* 6/4/51, p. 18.

Miss Graef, too, discusses thoroughly the character of Therese and provides the reader with an impressive number of facts or alleged facts that would plead against or cast doubt on the moral character of the stigmatic. The latter, according to the author, lacks humility, is self-centered, courts publicity, is talkative, overbearing, spends little time in church, evidences outside her trances no particular devotion to the Passion of Christ, fails not only to commit acts of voluntary mortification, but avoids involuntary acts of penance and delights in the little pleasures of life. Most devastating of all is probably the verdict of Miss Graef that Therese leaves one with the impression that her own person and not Christ is the principal actor in her visions. Such characteristics, the author concludes, are not those one would expect to find in a person who strives toward sanctity. Indeed, they are not. And although all the incriminating charges made against the personality of Therese have been discussed long before the appearance of the Graef book, the author must be given credit for bringing this topic again to the fore, if only to counteract the uncritical attitude taken by many visitors to Konnersreuth.[7]

However, before passing a final judgment on the personality of Therese Neumann it is obvious that Miss Graef's findings should be checked and rechecked, because her portrait disagrees so fully with that drawn by other authors who examined the case quite as thoroughly as she did and who could boast a much longer personal acquaintance with Therese Neumann than Miss Graef ever had. These authors usually describe Therese as a simple, unassuming, peasant woman, undoubtedly with a will of her own but well-meaning and pious, who despite some temperamental shortcomings earnestly strives toward Christian perfection. It may be that some authors do reach the extreme and project a picture that is too rosy, but their presentation should caution us that the observations of Hilda Graef might not be altogether correct.

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[7] Some authors attribute to Therese Neumann a trait which, if true, would be particularly offensive, namely that she exploits her fame to net financial gains. When all has been said about these gains, it comes down to a chair in the church, donated by American admirers, and a few *Fleischmarken* (meat rationing coupons) which Therese accepted in 1946 for her parents. It would seem rather small-minded to attach any importance to these petty incidents.

Since Miss Graef in her characterology of Therese Neumann gives the impression of overshooting the mark, she naturally leaves herself open to the question as to what may account for her seemingly biased attitude. Perhaps the answer lies in the incidents that occurred during her unsuccessful visit to Konnersreuth in July, 1948. The details of this visit, which the author had intended to be a chapter in her book, were omitted in both the Irish and American edition. The deletion was probably due to the fact that the publishers must have sensed that this chapter—apparently intended to be by way of introduction—would not establish confidence in the reader as to the objectivity of the author. It later appeared as an article.[8]

As the prospective writer of a book on the Konnersreuth phenomena, Miss Graef probably expected a warmer welcome both from the pastor, Father Naber, and from Therese Neumann than that actually received; she gave evidences of being frankly peeved by the reception—or lack of it. During her stay of almost two days at Konnersreuth the author confesses to have had two brief interviews with the stigmatist, and indeed they were very brief.

While Miss Graef was awaiting the arrival of Father Naber, Therese Neumann, who happened to be in the rectory, informed her that there were other visitors and begged her to wait outside in the hall, meanwhile apologizing for the delay. This was the first "interview" with Therese Neumann, although the exchange of words should be counted in seconds rather than minutes. Miss Graef then and there made up her mind and decided that the stigmatist was a "noisy, somewhat fussy and rather overbearing middle-aged woman, whose personality did not communicate anything supernatural to me." The rest of her visit in Konnersreuth certainly did not improve the frame of mind of the author, inasmuch as she failed to obtain a regular interview with the stigmatist. Yet she succeeded in exchanging a few words with Therese at the garden gate in back of the Neumann home, simply by putting her foot in the door. The conversation may have lasted a few minutes and was so insignificant that the author confessed that she felt "distinctly bored and had no desire to continue the conversation." The writer's own narration makes it quite clear that Therese was the first to feel bored by the insistence of Miss Graef in having an interview and that Therese had no desire to enter into a conversation, let alone to continue it.

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[8] Hilda C. Graef, "Personal Impressions of Therese Neumann," *The Josephinum Review,* Aug. 1, 1951, pp. 6-7.

At the time of this visit, it would seem that Therese Neumann refused to receive anyone, due to the fact that a Swedish newspaper had accused her of accepting gifts and money from American occupation troops. Whatever the reason, Miss Graef came to be included in the general prohibition. It is, of course, anything but pleasant to journey from England to Bavaria to such little avail, yet disappointment is no motive upon which to base a judgment of the personality of an individual and within the period of only a couple of minutes.

Miss Graef explains in her book the clairvoyance of Therese Neumann as thought-reading of a kind, but during her visit at Konnersreuth the author seems to have indulged in considerable mind-reading herself in interpreting the words and actions of the stigmatist. It seems, therefore, safe to conclude that the publishers of her book evidenced more discretion in omitting the chapter on personal impressions than did Miss Graef in writing it.

Failing to have a normal interview with Therese Neumann, Miss Graef consoled herself with repeating the opinion of other authors who never had any personal contact with the stigmatist: namely, that an interview did not really matter after all. Perhaps such is true, yet in the present case the answer appears inadequate in the light of a journey made from Oxford to Konnersreuth just to convince oneself that it really does not matter as to whether or not the person intended is met.

While the personal feelings of Miss Graef may well have influenced her appreciation of the moral character of Therese Neumann there is another and more essential reason why she highlights the personality of Therese. The author has need of such to substantiate the main thesis of her book, based as it is on the principle that sanctity is a proof of the authenticity of the extraordinary phenomena which a person may exhibit, particularly the authenticity of stigmata. For Miss Graef there exists an intrinsic relationship between the supernatural character of such phenomena and personal holiness.[9]

We note considerable disagreement between Miss Graef and Father Siwek with regard to this principle. In his highly scientific and scholarly book Father Siwek avoids making an issue of whether or not Therese Neumann is saintly or at least of high moral calibre, simply because he does not need an estimation of the personality of Therese for the main thesis of his work.[10] His position is that no necessary or intrinsic relationship exists between personal sanctity and extraordinary phenomena such as Therese Neumann exhibits. It, therefore, matters little whether or not Therese Neumann is a holy or morally irreproachable person as far as the problem about the nature of her stigmata is concerned.

Stigmata are not a proof of sanctity; one may have stigmata without being holy. On this point all Catholics agree, in accordance with the age-old tradition of the Church which does not seek proof of sanctity in extraordinary phenomena but in the examination of the virtues of a person.

On the other hand, personal sanctity is inconclusive evidence for the supernatural (divine) origin of stigmata; one may be holy and have stigmata, without the stigmata being supernatural. Even though the holiness of a person is beyond doubt, his or her stigmata could still be natural. This again is held to be in accordance with the prudent tradition of the Church which holds that canonization of an individual does not automatically decide the nature of extraordinary phenomena.

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[9] H. Graef, *op. cit.*, p. XVII: "Contrary to popular belief, the stigmata are not a proof of sanctity, but sanctity, or at least high moral excellence, is the proof of the authenticity of the stigmata." See also p. 127: "As we have explicitly stated earlier, ultimately it is sanctity which counts. . . . If holiness is proof of the supernatural origin of such phenomena as we have been discussing, then holiness is what we must investigate."

[10] Father Siwek does at times mention some character defects of Therese Neumann: for instance, he signals some symptoms of impatience and a lack of charity (p. 47) and he refers to the fact that Therese seems anxious to exhibit her stigmata to visitors (p. 88). In the latter respect the author contrasts Therese's behavior to that of St. Francis of Assisi who—so the author says—hid his wounds "all his life." It may be noted that St. Francis' stigmatic life lasted only two years, from Sept. 14, 1224, to Oct. 3, 1226.

Finally, lack of sanctity in a person is not to serve as a criterion for denying the divine or charismatic nature of stigmata in a specific case. This is expressed by Cardinal Prospero Lambertini, who later became Pope Benedict XIV, in his classical treatise *De servorum Dei beatificatione et beatorum canonizatione.* Because stigmatization is a *gratia gratis data,* he maintains that God might accord it even to sinners or pagans.[11] True, in the supposition that the stigmatization in sinners is to be attributed to divine influence, it probably would be difficult to prove such an influence unless direct revelation intervened; this practical difficulty, however, does not exclude the theoretical possibility.

The above principles obviously weaken the validity of the basic hypothesis of Hilda Graef when she states that "Sanctity or at least high moral excellence is the proof of the authenticity of the stigmata," and therefore feels that the lack of holiness she claims to note in Therese Neumann argues against the supernatural character of her stigmata.

Father Siwek takes an opposite stand by proceeding from the principle that personal piety is no criterion for solving the problem, whether stigmata in a specific case are supernatural or not. The first step in his dialectic is the following. The first appearance of stigmata occurs always *during* an ecstatic state. Consequently stigmata are always the effect *(conséquence)* of an ecstasy or, at least, an ecstatic state is a *conditio sine qua non* of them.[12] Now, regardless of its cause, ecstasy is in itself, that is to say, psychologically speaking, a purely natural state of emotion, namely, sympathetic love; and, in the case of stigmatization, love for the crucified Christ. Therefore, all stigmata in themselves, and regardless of the cause of the emotion that produces them, are the effect of a purely natural state and hence purely natural in themselves.

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[11] Father Siwek quoting Benedict XIV says (*op. cit.,* p. 85 f.): "Les stigmates . . . sont des faveurs que Dieu accorde de façon absolûment *gratuite* à quelques personnes, sans tenir compte de leur mérites, de leur piété, de leur sainteté, de leur vie mystique. Dieu peut les accorder—toujours d'après la théologie—à *toute* personne, même chargée de péchés mortels, même vivant en dehors de la vraie Église («Ethnici et Gentiles»). Dieu les accorde pour vivifier la vie religieuse, pour stimuler la ferveur, etc. Voilà pourquoi la *piété personnelle,* n'ayant aucune relation intime avec les stigmates, ne peut non plus servir de *critère* pour résoudre si, dans un cas determiné, les stigmates viennent on non de Dieu." See also C. C. Martindale, S.J., "Stigmata and Sanctity," *The Clergy Review,* XXXVII, 11 (November, 1952), 658-66.

[12] *Op. cit.,* p. 99.

With regard to the first premise of this argument it should be noted that it is incorrect, logically speaking, because concomitance or co-incidence of phenomena does not establish a cause-effect nexus. Even though historians may have demonstrated that the first appearance of stigmata always coincides with an ecstatic state, it does not follow that ecstasy is the cause or the *conditio sine qua non* of stigmatization. A logician would dismiss such argument with a simple *nego majorem,* pointing out that in the rules of logic the denial of a premise suffices to curtail further argumentation until the premise will have been proven.

Apart from logical considerations, let us give attention to the second premise. This premise declares that ecstasy in itself as a psychic reality, regardless of the cause, is not a supernatural phenomenon but the consequence of weakness native to human nature. Authoritative theologians support this statement, but understand human frailty in a sense that is quite different from that inferred by the author.

In order to confirm the statement that ecstasies result from the debility in human nature the author singles out some saints who experienced ecstasies at a very early age—even the age of five or six years; on the other hand, those saints whom Father Siwek considers to have had a more robust psychophysiological constitution failed to produce any such phenomena.[13] The claim is somewhat misleading inasmuch as it conveys the impression that ecstasies are entirely due to individual differences, that is to say, that ecstasies would be symptomatic of an individually weak or perhaps even morbid constitution. Theologians see it quite differently. Ecstasy indeed is a sign of the weakness of human nature, but it is a weakness inherent in our very human make-up as the theologians whom Father Siwek himself mentions emphatically point out. The effect of mystical contemplation may be so overpowering that any human person, regardless of his or her physiological or psychological strength, is absolutely overwhelmed, just as the eye is blinded when it stares into the sun.

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[13] *Op. cit.,* pp. 115, 99.

Even allowing for ecstasy as a natural phenomenon, Father Siwek seems to overshoot the mark in his attempts to prove it. *Qui nimis probat, nihil probat.*

Argumentation of this kind leads to fruitless discussion about the psychophysical condition of the saints. According to the criteria of Father Siwek, Saint Catherine of Siena, who was the "victim" of frequent ecstasies and likewise stigmatized, would be categorized as among the "weak" saints in spite of the fact that she showed a remarkable strength of character in persuading Pope Gregory XI to return from Avignon to Rome. Again, Father Siwek cites Saint Alphonsus Liguori as one of the "robust" saints, because he lacked, if not ecstasies, at least stigmata. Yet a psychiatrist perhaps might discover a certain neurotic strain in the personality of this saint because of his scrupulosity. We mention these examples to show that the attempt at classifying saints in terms of physiological and psychological "robustness" would issue in endless and useless discussion.

However, the point of the argument is that stigmatization may be the consequence of an emotional state. As such it contains nothing new by way of explanation since the Konnersreuth case started; one of the first instances of the use of it is to be found in Deutsch.[14] The gist of these arguments is that stigmatization is or may be a psychosomatic phenomenon.

Common experience shows us that emotions are accompanied or followed by organic changes and disturbances: inasmuch as any emotional state affects the functions of the vegetative system, it may manifest itself in increased heartbeat, paleness, trembling, perspiring and the like. When emotional conditions are lasting or reach a pathological degree, such as chronic states of tension, anxiety, worry, hostility, they may cause or aggravate organic diseases. The ever lengthening list of recognized psychosomatic diseases gives evidence of this fact; one disease after another has been described as due to a psychic condition, such as cardiovascular disturbances, high blood pressure, asthma, hay fever, peptic ulcers, skin diseases like chronic urticaria.[15] It has been found that emotional conditions may also result in phenomena like dermatography, chromhidrosis or reddish colored sweat, bloody tears and even stigmata.

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[14] Deutsch—Mazoyer, *op. cit.*, p. 31.

[15] See James H. Van der Veldt, O.F.M., and Robert P. Odenwald, *Psychiatry and Catholicism* (New York: McGraw-Hill Book Co., 1952), Ch. 4.

That purely natural emotions can produce stigmatization is evidenced by the experiments made on hysterical women, as achieved by Pierre Janet and Alfred Lechler.[16] This research has posited the problem of the relationship between stigmatization and hysteria. Father Siwek, quoting with approval H. Thurston, S.J., maintains that in all known cases of stigmatization the stigmatics were highly nervous and even hysterical persons.[17] From this supposedly historical fact Thurston deduces that a neurotic, and particularly an hysterical constitution, forms the "atmosphere" for the causation of stigmata and Siwek goes one step beyond this, maintaining that hysteria is a necessary condition for stigmatization.

We ask again, is a conclusion of this kind warranted by the premises? Granted, for the sake of argument, that it is historically demonstrable that appearance of stigmata is usually accompanied by certain neurotic or even hysterical features in the stigmatist, must it follow that "neurosis is necessary in the etiology of stigmata"?

The latter statement in the general form in which it is couched seems to imply certain peculiar consequences. Are we to conclude that the canonized saints who were favored with—or must we say, who were victims of—stigmatization, have been neurotic and hysterical? If so, the distinction between robust and not-so-robust saints mentioned previously assumes a rather offensive aspect. It may well be that saints, too, have betrayed some neurotic features, but it is difficult to accept the insinuation that the Church puts hysterics on the altar—at least in the opprobrious sense that is commonly attached to the term "hysteric." The addition leads us to the distinction which Niedermeyer[18] stresses as very important for clarifying the relationship between stigmata and hysteria, namely, the distinction between characterological and phenomenological hysteria.

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[16] Pierre Janet, *De l'angoisse à l'extase* (Paris: Alcan, 1926). Alfred Lechler, *Das Rätsel von Konnersreuth im Lichte eines neuen Falles von Stigmatisation* (Elberfeld: Buchhandlung der Evangelischen Gesellschaft für Deutschland, 1933). Lechler, using post-hypnotic suggestion, was able to provoke various ailments in an hysterical girl and to cure them by the same method; likewise he produced in her stigmata and bloody tears. See also Franz L. Schleyer, *Die Stigmatisation mit den Blutmalen; Biographische Auszüge und medische Analyse* (Hannover: Schmorl und von Seefeld, 1948).

[17] *Op. cit.*, pp. 100 f.

[18] A. Niedermeyer, *op. cit.*, V, 87, 440, 441.

The symptoms of a hysterical character are selfishness based on egocentric infantilism, a morbid urge to assert oneself, to impress other people, to arouse interest or pity, a tendency to mendacity *(pseudologia phantastica)* and the like. Such degenerative characterological traits would not exclude the possibility of stigmatization, but they would alienate the concept of moral perfection and sanctity, because a person exhibiting traits of this kind in the first place fails to gain credibility and, besides, such a character does not develop without some personal co-operation. Obviously, therefore, canonized stigmatists cannot be accredited with this kind of hysteria.

The phenomenological concept of hysteria comprises different connotations. In the widest sense of the word it is used for suggestibility. In this sense the term hysteria becomes almost a misnomer. More appropriately, the phenomenological concept of hysteria refers to the disposition to psychogenic reactions, that is to say, the disposition to produce symptoms of somatic disease of a functional nature and without any organic basis. According to Kretschmer, every person under given circumstances is disposed to hysterical reactions, pending the strength of the stimulating situation. The number of recognized psychosomatic diseases gives—as we saw—increasing evidence of the fact that many people are disposed to psychogenic reactions—reactions that may even result in organic lesions, as is the case with some peptic ulcers. This concept of hysteria coincides with the general disposition to neurotic reactions and hysteria of this kind does not exclude sanctity.

In certain persons the disposition to psychogenic reactions may appear in a pronounced and even abnormal degree due to a highly sensitive or abnormal emotional constitution. Such a more pronounced disposition is the basis of phenomenological hysteria in the stricter sense. The difference between this type of phenomenological hysteria and the former is one of degree. A sudden fright may result in hysterical reactions; intolerable or unpleasant life situations may evoke defense mechanisms, such as flight into sickness, fainting spells, paralyses, aphasia, and the like. The disposition to psychosomatic reactions may perhaps also form a propensity congenial to the development of stigmata in certain persons and in certain circumstances. Such a condition does not automatically exclude personal holiness.

We may, therefore, ask whether our stigmatized saints should be claimed for the category of "phenomenological hysterics" or, if that term sounds too harsh, in the class of "psychosomatic reactives"? The most that can be said is that some of them—all?—possessed a sensitive emotional nature which in other people, so disposed, could have led to the conversion phenomena we mentioned above, but which for one reason or other did not develop that way, despite the stress and strain of almost intolerable life situations at times. We have said that *some* of them may have possessed a strongly developed emotional nature, leaving it to historians, equipped with a sound knowledge of psychology and psychiatry, to make out whether all our stigmatized saints are to be included among phenomenological hysterics, as Fathers Thurston and Siwek believe.

But even though it is questionable that the canonized stigmatics exhibited the phenomena described until solid historical proof will have been furnished, it may be granted that some—all?—of them were of an emotional constitution having the propensity or climate for the development of stigmatic phenomena. Were such stigmata purely natural? Conversely, are there supernatural stigmata, and, if so, in what sense? Apparently the Church holds that there are, as is evidenced by the fact that she legislates for the feast of the stigmatization of St. Francis of Assisi to be celebrated in the entire Latin Church,[19] and that she countenances the Dominicans celebrating the *Impressio SS. Stigmatum* of St. Catherine of Siena, April 1, as well as the Carmelites honoring the *Transverberatio Cordis* of St. Therese of Avila, August 27.

Although these liturgical commemorations have no dogmatic value and involve no more than a pious opinion *(pie creditur)*, there is little reason to minimize the intention of the Church to the extent of putting a historically recognized fact on a par with the mere mentioning of some legendary events in the second nocturn.

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[19] The feast of the Stigmatization of St. Francis of Assisi is in the Roman Breviary celebrated on September 17, and not on September 20, as Fr. Martindale (*loc. cit.*, p. 662) says.

Catholic authors admit not only the possibility but also the actual existence of supernatural (divine) stigmata. To what extent? Father Siwek deserves great merit for making a formal distinction that previously was only vaguely suggested, namely, that between the emotional (ecstatic) condition as a psychic phenomenon and the cause that may produce such a condition. The emotional condition may be considered as the proximate cause of the appearance of stigmatic wounds, but is in itself *(dans sa réalité formelle)* a purely natural phenomenon. The original, ultimate, cause that sets the psychosomatic mechanism in motion may be either natural or preternatural, diabolic or divine (supernatural in the strict sense). If the original cause is natural, the resulting stigmata are purely natural.

In the case of purely natural stigmata the cause that sets the psychosomatic mechanism in motion is heterosuggestion (as would be exerted, for example, by hypnotists or psychiatrists) or even perhaps autosuggestion. An experienced hypnotist or doctor may work highly sensitive subjects to such an emotional pitch that the suggested idea of stigmata externalizes itself in their bodies. Such is the case of the Lechler girl. The cause that activates the psychophysiological mechanism is purely natural.

However, it may also happen that the initial cause is to be found in God, inasmuch as God may produce in certain persons an emotional condition and such emotional condition which in itself is purely natural may externalize itself in the body. Stigmata that so result are natural in themselves in so far as they are the product of a purely natural state of emotion, but they are supernatural with regard to their initial cause, for they are the end-result of a chain of reactions, the first link of which is a genuine mystical experience issuing from divine grace. Hence, such stigmata are supernatural *causaliter.*

The above theory, which might be called the psychosomatic theory, in its general terms would seem to be quite acceptable; yet we must indicate two reservations. Above all it does not imply that neurosis is a necessary condition for supernatural stigmatization, a position taken by Father Siwek when he states that "neurosis is necessary in the etiology of stigmata." From this principle it would follow that God, in bestowing the grace of making a human being a replica of His crucified Son, always chooses neurotic persons. Obviously, the most that could be said in the instance is that God is employing natural means, that is to say, an emotional condition from which stigmata naturally may follow regardless of whether such a person is highly sensitive, neurotic, or not. In other words, the ecstatic experience may be so overpowering that the stigmatization—if that is what God intends—will occur, whether the psychosomatic disposition of the subject is sensitive or not.

Secondly, the theory in its general terms is not necessarily applicable in each and every case of stigmatization. It has been advanced also in the case of St. Francis of Assisi. St. Francis' stigmata are explained as the natural consequence of an emotional state, doubtlessly accompanied or preceded by an ecstasy. Yet, in contrast with the case of the Lechler girl, the stigmatization taking place on Mount La Verna was due to what we might call "divine suggestion." It was only the initial cause that gave the stigmatization its supernatural character; once the "divine impetus" was given, the stigmatic wounds were just the natural consequence of an intense emotional condition of compassionate sympathy *(compassivus dolor)* which, although supernaturally induced, in itself was natural. This is the renowned interpretation of St. Francis de Sales which, according to Gilson, far from being an audacious novelty, was the traditional explanation of St. Francis' stigmata.[20] As a general theory it may be true. In the case of St. Francis, however, there are certain important details that require further explanation. Except for the stigma in the side which was a scar *(rubra cicatrix)* and bled occasionally, the stigmata of St. Francis were not wounds but nail-like neoformations *(signa clavorum)* in the flesh of the hands and feet. It remains for physicians and neuropsychiatrists to decide whether a purely natural emotion alone is capable of suddenly *(statim)* causing such formations.[21] Pending this decision, the assistance of the seraph in causing the stigmata would hardly seem as secondary, *salva reverentia,* as St. Francis de Sales is thought to have held.[22]

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[20] E. Gilson, "L'interprétation traditionelle des Stigmates," *Revue d'histoire franciscaine,* II (1925), 467-79. See also A. Gemelli, O.F.M., "Le Stimate di S. Francesco nel giudicio della scienza," *Vita e Pensiero,* XV (1924).

[21] *Vita S. Francisci a divo Bonaventura composita* (Rome: Typis Fratrum Monaldi, 1880), Cap. XIII, De sacris stigmatibus, pp. 78-84. After describing the vision of the Seraph, St. Bonaventure continues (p. 79): "Hoc videns

Returning to Therese Neumann, we may ask whether her stigmata are purely natural or supernatural in their initial cause. We pass over the highly improbable hypothesis of allowing a diabolical origin which, it is true, has been suggested but almost unanimously rejected.

Many physicians believe that the psychophysiological constitution of Therese affords an "atmosphere" for natural stigmatization, inasmuch as they maintain that she was, and still continues to be, an hysterical woman. Although the hysteria-hypothesis is not universally accepted, a rather impressive number of doctors claim that Therese was hysterical during the period of her chronic ailments from March 10, 1918, to April, 1923. As far back as 1921, Dr. Seidl diagnosed the illness from which Therese was suffering at that time as due to hysteria. Several medical authorities have also arrived at the conclusion that the cures of Therese from April, 1923, to Nov. 19, 1926, were of an hysterical nature. Moreover,

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[Franciscus] vehementer obstupuit. . . . Laetabatur quidem in gratioso aspectu, quo a Christo sub specie Seraphim cernebat se conspici, sed crucis affixio *compassivi doloris* gladio ipsius animam pertransibat. . . . Disparens igitur visio, mirabilem in corde ipsius reliquit ardorem, sed et in carne non minus mirabilem signorum impressit effigem. *Statim* namque in manibus ejus et pedibus apparere coeperunt *signa clavorum,* quemadmodum *paulo ante* in effigie illa viri crucifixi conspexerat. . . . Dextrum quoque latus quasi lancea transfixum *rubra cicatrice* obductum erat" (italics are mine).

[22] An intriguing question is whether the phenomenon of stigmatization is found outside the Catholic Church. According to Benedict XIV, even supernatural stigmata could, theoretically speaking, exist outside the Church, but actual cases seem to be unknown. Siwek (*op. cit.,* pp. 107, 108) is of the opinion that all persons who exhibited stigmata belonged to the Church and the author gives even the reason why this is so. However, the case of stigmatization described by Alfred Lechler concerns a Lutheran girl, and Hilda Graef in an appendix of her book narrates the story of a merchant in Hamburg of Protestant origin but personally a-religious who is said to suffer stigmatization much against his will. It seems that his condition was brought about as a result of the British bombings during the last war. Puzzled by these "Protestant" stigmata Miss Graef goes to considerable pain to trace some Catholic influences in the life history of the man. Whether there are any Catholic influences or not does not seem to be very important, but the amazing feature is that the man never had any religious experiences to speak of, at least according to the reports.

these same authors believe that Therese is still hysterical. In the opinion of B. de Poray-Madeyski, whose book, as we noted, is one of the chief sources for Hilda Graef, hysteria not only explains the rapid succession of diseases that befell Therese Neumann (diseases which the stigmatic herself considers to be expiatory sufferings), but hysteria also explains the states of "childlike infatuation" and of "exalted rest"—two conditions which usually follow the visions of Therese. These states are, according to the author, not mystic states but conditions of split personality.

In order to prove that Therese still suffers hysteria, Father Siwek presents the following observations.[23] Noting that during the year 1926, when Therese was recovering from her ailments, she gradually became stigmatized, he suggests that substitution had taken place. Whereas prior to 1926 Therese manifested her hysterical condition in such seizures as paralyses, spasms, and convulsions, she later revealed her hysterical condition by another type of external manifestations such as visions, ecstasies and stigmata, for "on sait avec quelle facilité les manifestations extérieures de l'hystérie changent de forme." Is this not begging the question? The question is, whether the woman is still hysterical. It may well be that at one time paralyses and the like were a sign of hysteria, whereas we now ascertain visions, stigmata and such phenomena. If we conclude that these phenomena are also signs of hysteria, we seem to presuppose that the woman is still hysterical—which was to be proven.

Worse still is the kind of argument which the present writer once heard during an oral debate on the question and which was developed along these lines: Janet, Lechler and others have proven that hysteria can produce ecstasies, visions, stigmata; now Therese Neumann shows these phenomena; therefore, she is hysterical. Such an argument obviously violates the rules of logic to the point of absurdity.

We may perhaps find the beginnings of a solution in the controversy about the hysteria credited to Therese Neumann, if we accept the formal distinction between phenomenological and characterological hysteria proposed by Niedermeyer—a distinction which, according to this author, the advocates of the hysteria-hypothesis in the Konnersreuth case have thus far neglected. If Therese Neumann is—still—hysterical, what kind of hysteria does she manifest? As we saw previously, the picture Hilda Graef draws of the personality of Therese would seem to suggest characterological hysteria. If such is the case, discussion about the supernatural nature of her phenomena is seriously handicapped. True, stigmatization does not presuppose sanctity. Supernatural stigmata, being a *gratia gratis data* as Benedict XIV holds, can be found even in morally bad people. But actually the existence of a degenerative character would make it difficult to establish factual evidence as to the nature of the stigmata. For one thing, the existence of an hysterical character in a person of this kind would create a strong suspicion against his or her trustworthiness. As presented by writers like Hilda Graef, however, the characterology of Therese Neumann is at least doubtful. Many authors, although allowing the hysteria-hypothesis in the Konnersreuth case, reject characterological hysteria. Such is true, for instance, of Dr. de Poray-Madeyski who repeatedly and emphatically maintains that he does not intend to cast any doubt on the moral character of Therese Neumann, on her piety, or even on the possibility of real sanctity.[24] Nor does Father Siwek stress to any serious extent the existence of characterological hysteria in Therese Neumann. When, therefore, these and similar writers affirm that Therese was and still is hysterical, they have in mind phenomenological hysteria. Hence it may be remarked in passing that the contention of Niedermeyer, that none of the advocates of the hysteria-hypothesis has ever made the distinction between the two kinds of hysteria, is not quite correct. Though these authors perhaps fail to make a formal distinction, they do imply it.

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[23] *Op. cit.*, p. 132.

The conclusion to be drawn is therefore: granted Therese Neumann is—still—hysterical, and her hysteria is not characterological, she is hysterical in the phenomenological sense of the word. Of course, such a concept of hysteria removes much of the sting and opprobrium commonly associated with the term "hysteria."

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[24] *Op. cit.*, p. 292: "Nous tenons a établir encore, en y insistant d'une façon particulière, que l'existence de l'hystérie constatée chez Thérèse Neumann, ne porte aucune atteinte à son moral, à sa dignité personnelle, à sa sincérité, à sa piété, ni même à la possibilité de véritable sainteté; elle n'ôte rien aux mérites de ses pieuses intentions ni a ceux de sa vie vertueuse."

In fact, Niedermeyer infers that there is no evidence why hysteria thus understood should exclude the possibility of supernatural phenomena and that it might even be added that strong emotional capability could be a natural condition for mystical experiences.[25]

The reader will notice that Niedermeyer does not go as far as Father Siwek, who feels that a sensitive emotional nature is a *necessary* prerequisite for stigmata; instead Niedermeyer does not go beyond saying that such an emotional disposition *may* be, speaking naturally, a condition that might favor the appearance of stigmata and mystical phenomena.

Granted that such may be the case, nothing is yet decided as to the supernatural origin of given stigmata in a concrete case. Even if we admit that the psychogenic disposition of Therese Neumann is such that it might favor the appearances of stigmata, it still is possible that God is their ultimate Cause, setting this natural predisposition in motion. At this juncture we reach a definite turning point in the argument. From here on the problem is how we can prove in the Konnersreuth case that divine grace is the initial cause of stigmata. It should be emphasized that from this point on any returning upon the way these stigmata may perhaps be produced naturally should be avoided in further argumentation.

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[25] *Op. cit.*, p. 440: "Faszt man sie aber blosz im Sinne 'psychogener' Reaktionsbereitschaft . . . dann ist nicht ersichtlich, warum Hysterie in diesem Sinne es ausschlieszen sollte, übernatürlichen Erscheinungen, Offenbarungen und Begnadigungen zugänglich zu sein. Die starke seelische Emotionsfähigkeit kann sogar eine natürliche Voraussetzung mystischen Erlebens sein—es zum mindesten begünstigen."

MOTHER OF CHRIST

The Incarnation reveals the stupendous grandeur of the divine decrees in regard to mankind. God not only would create, but lift up creation to Himself, to a participation in His divine life and love. This He would do by means of a representative creature, *i.e.*, one that would represent all orders of created beings. Man was such a creature. St. Gregory the Great says, "Man has something in common with all orders of created beings; material existence he has in common with lifeless matter, life with plants, sensation with animals, and with the angels he shares in the nature of spirits."

In assuming human nature God truly unites all creation with Himself. But man is a rational being, endowed with intellect and free will, and therefore must co-operate with the designs of God. Although by the light of reason alone he could come to some knowledge of God and the moral law, supernatural knowledge and worship of God were beyond his reach; yet it was for the supernatural order that God had destined man. Therefore God Himself would teach men, guide them, and give them a worship worthy of God; He would be their teacher, king, and priest. He did it through the Incarnation of the second Person of the most blessed Trinity and so Mary, as Pope Pius XII tells us in *Mystici Corporis*, "in a marvelous birth brought Him forth as source of all supernatural life, and presented Him, new born, as Prophet, King, and Priest to those who were the first come of Jews and Gentiles to adore Him."

It was fitting that the second Person of the most blessed Trinity should become incarnate for the purpose; as Word of God He would speak to men the words of God, as Son of God He would make men the children of God. Mary, as the Mother of Christ, is not only the first beneficiary of the Incarnation, but she is also most intimately associated with Christ in the exercise of the three offices of teacher, king, and priest.

TEACHER

It is a tragic fact of history that man, endowed with a mind to know God and with a will to love Him, should have fallen into those unspeakable aberrations of pagan idolatry and should follow in our own days the even more unreasonable and degrading systems of atheistic philosophy. It is a fearful illustration of the havoc original sin has wrought in the mind and will of man and of the influence which Satan exercises in the world. Christ came to teach the truth. He solemnly declares before Pilate, "This is why I was born, and why I have come into the world, to bear witness to the truth" (*John* 18:37). To make sure that this truth would reach all nations He founds the Church and commissions her to make all men His disciples; and in order to protect His truth against all falsification He bestows upon the head of the Church the gift of infallibility in matters of faith and morals.

Mary, the Mother of Christ, not only has given us the Teacher of truth, but has been His most proficient disciple, and, taught by Him, joins Him in His teaching mission. Our grasp of the truth will depend upon removal of the obstacles that stand in the way of the divine light. The greatest obstacle to the knowledge of divine truth is not mental deficiency, but sin and inordinate passion. Christ Himself tells us that "The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil" (*John* 3:19).

How marvelously consonant with human nature it is that Christ in teaching us employs the co-operation of His Mother, who is also our Mother. Is not the mother the first teacher of the child and her influence the most powerful factor in removing such obstacles as retard a child's progress in knowledge and virtue? Mary is our teacher in ways that can neither be seen nor heard by the body, but are perceived by faith and experienced by the heart. She teaches by her very person, her office, her example, the fullness of grace that dwells in her. Every invocation of the litany reveals divine truth in a clearer light to the reflecting mind and arouses the will to greater love and effort in the practice of virtue.

KING

Christ is King, appointed by the Father to rule over the world and to lead men to heaven. His kingdom is a spiritual kingdom. It is of this fact that Christ speaks to Pilate in order to allay his fear of a political uprising, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not from here" (*John* 18:36). Two functions of Christ's royal office are of decisive importance; He rules by commanding and by doing Himself what He has commanded, so as to be the leader and exemplar of His followers. He speaks with the authority of the divine Commander when He says, "You have heard that it was said .... But I say to you ..." (*Matt.* 5:21 ff.). Not the Pharisees' but Christ's word is binding, final. The royal divine command for the conquest of the world is given, when Christ sends out His apostles to teach men to observe all things that He had taught. Their words must be accepted as if He Himself were present, for whosoever hears them, hears Him and whosoever despises them, despises Him. Since words teach, but examples draw, He places Himself at the head of His followers and becomes their leader through His example. He does the will of the Father so as always to please Him, He humbles Himself and becomes obedient even unto death upon a cross. Obedience leads to victory; Christ's death upon the cross, His apparent defeat, is also His eternal triumph. It is for this reason that Jesus, although foretelling His apostles' sufferings and persecution, can inspire them with invincible courage. "In the world you will have affliction. But take courage, I have overcome the world" (*John* 16:33).

Mary is not only the most prominent member in Christ's kingdom, but also its Queen. She rules by the authority of her divine Son, she leads through the power and inspiration of her example, In the very moment in which she accepts the divine motherhood. she also declares herself the handmaid of the Lord and by her obedience she proves herself worthy to be the leader of her children. The perfection of her example is such as to satisfy the highest ambitions for holiness; she is the Queen of all saints, immeasurably surpassing even the highest among them. With queenly authority then, supported by her example, she can call upon men in her Fatima aspirations to stop offending her divine Son and to do penance. Submission to Christ the King is the only way to restore to the world peace and happiness, for His kingdom is, as holy Church sings in the Preface for the Feast of Christ the King, "the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace."

PRIEST

Worship is due to God and sacrifice is the most perfect form of worship. If then Christ's mission was to lead men to God, He also must have provided for a sacrifice. What form that sacrifice would have taken if there had been no sin, we do not know. As things stand now, Christ Himself is our Priest and Victim in the most perfect sacrifice possible. That Christ is priest in the strict sense of the word and has offered Himself as sacrificial gift is a doctrine of faith. Isaias speaks of Him as the sheep led to slaughter, having taken upon Himself our sins; the psalmist sees Him as the priest forever according to the order of Melchisedech and St. Paul speaks of the eternal priesthood of Christ. He accepted His priestly mission in the very first moment of His earthly existence, "Sacrifice and oblation Thou wouldst not. . . . Behold I come" (*Hebr.* 10:5 f.); He actually offered the sacrifice, "on the altar of the cross, offering Himself as a stainless peace-offering in order to accomplish the mystery of man's redemption" (Preface, Feast of Christ the King); He continues His sacrifice in an unbloody manner through the instrumentality of priests in the Eucharistic sacrifice, "Do this in remembrance of Me. . . . For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until He comes" (*Hebr.* 11:24 ff.); to this He adds in heaven His intercession, "He lives always to make intercession for them" (*Hebr.* 7:25). That the sacrifice of the cross and of the altar are substantially the same has been defined by the Council of Trent, "In this divine sacrifice, which is celebrated in the Mass, the same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the cross. . . . For the victim is one and the same, the same is the offering priest . . . the manner of offering alone being different." In this exercise of Christ's priestly office, in the offering of His bloody and unbloody sacrifice we find the most perfect realization of the designs of the Creator. Sin is atoned for, God's justice satisfied, and in Christ the Priest the whole of creation returns to God from whom it came forth.

Mary, the Mother of Christ, not only has given us the Priest and the Victim of the sacrifice of our salvation, but as we read in *Mystici Corporis*, she has had a definite part in its oblation: "Most intimately united with her Son, as another Eve, she offered Him on Golgotha to the eternal Father for all the children of

Adam, sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust." We must admire the wisdom and love of God, who thus makes use of the co-operation of a human person in providing for Himself infinite honor and atonement. Moreover, Mary's part in Christ's sacrifice is the call and pattern for our participation in its unbloody re-enactment. St. Peter speaks of the faithful as a chosen race, a royal priesthood, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. Thus the members of the Church, the Mystical Body of Christ, in the words of *Mediator Dei* "not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with Him."

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THE NEED OF REPARATION

All men are obliged to make reparation since, according to the teachings of our holy Faith, our souls have been disfigured by original sin as a result of the pitiable fall of Adam; we are subject also to our passions and corrupted in a truly sad way, and have thus made ourselves worthy of eternal damnation. It is true that the proud philosophers of this world deny the above truth, resurrecting in its place the ancient heresy of Pelagius that conceded to human nature a certain inborn goodness which raises us up by our own powers to ever higher levels of perfection. These false theories, born of human pride, have been condemned by the Apostle who admonishes us that "we were by nature children of wrath" (*Eph.* 2:3).

—Pope Pius XI, in the encyclical *Miserentissimus Redemptor,* issued May 9, 1928. This passage is to be found in *The Sacred Heart Encyclicals of Pope Leo XIII and Pope Pius XI,* with introduction and outlines by Carl J. Moell, S. J. (New York: The American Press, 1953), p. 37.

LITURGY, THEOLOGY, AND THE CHURCH OF GOD

St. Paul tells us that "there are varieties of gifts, but the same Spirit; and there are varieties of ministries, but the same Lord; and there are varieties of working, but the same God, who works all things in all. . . . For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ. . . . If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be the smelling? But as it is, God has set the members, each of them, in the body as he willed. Now if they were all one member, where would the body be? But as it is they are indeed many members, yet but one body. And the eye cannot say to the hand, 'I do not need thy help'; nor again the head to the feet, 'I have no need of you'. . . . Now you are the body of Christ, member for member. And God indeed has placed some in the Church, first apostles, secondly prophets, thirdly teachers. . . . Are all apostles? Are all prophets? Are all teachers?"[1]

St. Paul was an orderly man. He understood that men, not having the divine capacity to see all things in a single idea and accomplish complicated effects by a single *fiat*, must apportion their tasks. Each man must use means proportioned to the particular result which he is expected to achieve. Not only did St. Paul understand this, but he took the trouble to point out to the over-zealous that God provided for such a division of labor even in His Church. Only complications and disorders can result from the neglect of this division of labor so necessary to the inferior method of thinking and operating which is natural to man by reason of his being a creature as much animal as spiritual.

Most people are quite capable of seeing the necessity for such a division of labor based on a well-defined order, but sometimes enthusiasm makes it difficult to apply that principle in a particular case. It is apparent that when any kind of a body, whether it be a body of men or a man's body, sets out to accomplish something great, something which will exhaust all of its powers, to accomplish the very thing for which the body was made, its work will be frustrated if every member tries directly and immediately to effect the whole result.

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[1] *I Cor.* 12: 4-29.

A part is made precisely to accomplish a partial effect, while the purpose of the whole is to achieve the whole effect. When a part is overemphasized it is distorted and no longer good and useful. When it seeks to fulfill the function of the whole or the function which properly belongs to another part, it vitiates its own function and deprives both the whole and the other parts of the benefit they have a right to expect of it.

The need of observing this principle of good order in the Mystical Body of Christ is emphasized by St. Paul. He tells us that there are various offices to be fulfilled in the Church, each of which contributes according to its nature to the accomplishment of the work of the Church as a whole. Let us examine an application of this principle which seems so obvious, yet to the explanation of which St. Paul devotes so much attention.

The liturgy is a part of the Church's life. It is a very important part of the Church's life. But it is not the Church. Its work is not the work of the Church. By that I mean that the liturgy is not directly and immediately ordained to the salvation of men. If it were so ordained, it would be able of itself to achieve this result and the other works of the Church would be superfluous. The liturgy is directly ordained to the accomplishment of an end which is itself a means in relation to the end of the Church as a whole. The liturgy is the Church's worship. It is so defined by His Holiness, Pope Pius XII, in his encyclical letter, *Mediator Dei*. "The sacred Liturgy is consequently the public worship which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful renders to its Founder, and through Him to the Heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members."[2]

The Missal is the principal liturgical book. From the earliest times the Church's principal act of worship, the Mass, has tended to certain ritual forms as we can see in the writings of St. Justin and other early Christian authors. In our day this ritual has long since been fixed in every detail. In the Missal are to be found the forms of the words and acts which the Church has determined shall be used in the celebration of Mass. From it we can learn, and theologians do learn, many things about the Mass. But the Missal was not written for the purpose of instruction. It was written to direct the worship of the Church which is conducted by the priest who has been caught up into the priesthood of Christ precisely so that, sharing in Christ's mediatorship, he may conduct "the worship which the community of the faithful renders to its Founder, and through Him to the Heavenly Father."

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[2] Libreria editrice Vaticana, p. 9.

The words and actions of the priest (and of the ministers and people in so far as it is appointed for them to participate) certainly have an instructive value, but they are neither devised nor intended to instruct in the strict sense of the word. They are intended rather to "teach" the law of charity by calling to mind the teachings of the faith and disposing the will and even the emotions to contribute to (at least by refraining from hindering) a more perfect act of charity which in turn will call forth a more perfect act of the virtue of religion.

St. Thomas perfectly understood the office of the words and actions of vocal prayer. He tells us that "vocal prayer is employed not in order to tell God something He does not know, but in order to lift up the mind of the person praying or of other persons to God."[3] And more precisely in reference to the Mass: "The consecration is accomplished by Christ's words only; but the other words must be added to dispose the people for receiving it."[4]

Therefore, we can safely say that the liturgy and its principal book, the Missal, are ordained to the worship of God and to that instruction which is necessary and useful for raising the mind here and now and inflaming the heart in order to dispose the worshiper to perform a fitting act of worship. Even that part of the liturgy which is in a most special way ordained to this type of instruction, the sermon, does not fulfill its purpose simply by instructing the intellect. The preacher seeks to call to mind

[3] *Sum. theol.*, II-II, q. 83, a. 12, ad 1. (All references to St. Thomas are to this work and are taken from the English translation published by Benziger Brothers.)

[4] *Sum. theol.*, III, q. 83, a. 4, ad 1.

the truths already known, to clarify what may have been confused in the minds of his hearers, and to encourage them to live according to the truths which he has discussed. The preacher is not formally a teacher. Canon Leclercq brings this point out well in a very interesting article on the *magisterium* of the preacher as understood by the theologians of the thirteenth century. He says: "To preach is a pastoral function: it consists in addressing oneself directly to the people to instruct them in the elementary truths of Christianity and to encourage them to live well; it implies a 'prelateship' in the sense that this word signifies the *cura animarum;* though it supposes science in the preacher, it does not seek to engender the same in the faithful."[5]

Thus if it can be said that it is the purpose of the liturgy (and of the Missal) to instruct, this can mean one of two things. It can mean that it is directly ordained to instructing the faithful, not in the strict sense of developing science or learning, but in the wider sense of preparing them for fitting worship and of exhorting them to live good lives. Or, it can mean that indirectly, or better accidently, it furnishes the theologian with valuable information regarding the mind of the Church concerning its worship. In this way, it is very important to the theologian. Pope Pius XI calls the liturgy "the most important organ of the Church's ordinary *magisterium*, the *didascalia* of the Church."[6] Used in this way, the liturgy, like the other organs of the Church's ordinary *magisterium* (decrees of the Councils, writings of the Fathers, etc.) must be interpreted according to very precise norms, as Pope Pius XII explains in *Mediator Dei.* [7] This is a work which belongs to trained theologians working under the guidance of the teaching Church; it is not the work of the ordinary faithful.

If it is not the work of the liturgy or of the preacher to instruct in the formal sense, that is, for the purpose of inculcating science, then we must either say that the Church has nothing to do with inculcating science, or that there is another office in the Church precisely for that purpose. The first alternative cannot be maintained in the light of the universal history and practice of the Church. Pope Pius XI says in his encyclical on the Christian education of youth: "With full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture."[8]

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[5] "Le magistère du prédicateur au xiii^e siècle," in *Archives d'histoire doctrinale et littéraire du moyen âge*, 1946, pp. 145 f.

[6] Cf. *Rev. greg.*, 1937, p. 79.

[7] Cf. *ed. cit.*, pp. 19 f.

No one would be so absurd as to say that the liturgy is not an educational force, or even that it is not intended to be an educational force. The development of science is not the only educational activity. Everything that contributes to a man's experience can be educational. The development of science and the other intellectual virtues is the work of the school. Very often schooling and education are considered synonymous. But this identification is by no means correct. The encyclical just referred to shows very clearly that Pius XI did not miss this important distinction. Though writing on Christian education, the Pope devotes only about one-third of the encyclical to schooling, which is only a part, though, of course, a very important part, of the educational process. Even the passage quoted above illustrates the importance which this distinction assumed in the mind of the Pope. He refers to the promotion of letters, science, art "in so far as necessary or helpful to Christian education," showing that he does not consider that the cultivation of the intellectual virtues completes the process of Christian education.

The school is not an absolutely necessary institution. It exists simply because circumstances both of human society and of science are such that the intellectual virtues could not be cultivated efficiently in any other way. Anything else the school does could be done as well or better in other ways. Because it does exist, and young people do spend a good part of their days within its walls, it must be concerned with moral training, physical training, etc. But it is not for these purposes that the school is established. The formal reason for the existence of the school is the cultivation of the intellectual virtues. The home, the Church, the boys' club, could provide for moral and physical training. The *raison d'être* of the school is the cultivation of letters, science, art, as the Pope makes clear in the passage just quoted. That part of education is the office of the school

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[8] Paulist Press edition, p. 9. The Pope refers here to Can. 1375.

What then is the place of religion in the school? To answer this question precisely and accurately, it is necessary to consider the school from two points of view. If we consider the school, not precisely as a school but as a human institution, we must say that the place of religion in the school is precisely the place which religion should occupy in life itself. It should dominate. It should order everything in such a way that each contributes what it should to the salvation of men. Pius XI in his encyclical quotes Leo XIII as saying: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence."[9]

A Christian atmosphere must pervade the school so that the student will not lose in holiness while he advances in learning. Indeed the school should contribute to his advance in holiness as well as learning, but (and here is the important distinction) not in the same way. Not precisely as a school, but rather as a Christian institution, should the school contribute directly to the student's advance in holiness. As a school its contribution to a virtuous life is indirect, by means of cultivating a knowledge of the truth. Leo XIII clearly implies this distinction when he points out that without Christian piety, learning, for which the school is established, will do little good and often considerable harm.

What then is the place of religion in the school considered precisely as a school? The school as such is established to teach letters, science, art. Religion then will find its place in the school as such in the same way that it finds its place in letters, science, art. Nothing contrary to Christianity should be taught in any of these fields. More than that, these fields should be approached in a Christian school from a Christian point of view which will be more or less pronounced depending upon the subject matter.

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[9] *Ibid.*, p. 31.

A specifically Christian point of view will naturally be much more evident in literature than it will in algebra. By approaching a subject from a Christian point of view the Popes certainly do not mean, and no right thinking educator could mean, periodically digressing from the matter to provide the students with a *fervorino.*

In addition to this Christian approach to the subjects taught, religion will find a place in the school as school in so far as there is a science directly concerned with religious matters. And that is theology. There is no other such science. We have been using the word "religion" in the sense of "Christian religion." Used in this sense religion means a way of life. The entire educational process is ordered to the acquisition of a way of life. The school, because it is not directly concerned with the entire educational process, is not directly concerned with the student's entire way of life. Used in a more strict sense, religion is a moral virtue which prompts a man to render to God the honor due to Him. Knowledge of a moral virtue can be acquired as a direct result of teaching; the moral virtue itself cannot be so acquired. The science concerned with religious matters is theology. Because it is a science, an intellectual rather than a moral virtue, it can be learned in the classroom, and learning is precisely what the classroom is for.

But, some will object, a man can be a learned theologian and still not be holy. Though that is not entirely true, we can afford to overlook it here. The point to be noted is that the objection is meaningless. Theology may not directly make the student holy, but it will make him learned, and that is what the school as such is for. To refuse to teach the student theology in a Catholic school because it is not directly ordained to making him holy is quite as ridiculous as to refuse to feed the sisters in the convent refectory because the food will not directly make them holy.

To teach "religion" is to teach theology. No matter how hard the pious educator may huff and puff there is no other way. It is possible to attempt to turn the teacher's rostrum into a pulpit. This may be to some extent effective as far as some young people are concerned, but it is a case of the school assuming an office that does not belong to it. When it does so it denies to the Church as a whole the contribution the Church has a right to expect from it. The teacher's rostrum cannot make a good pulpit. Trying to make it such destroys its value as a teacher's rostrum.

Effective as the school might accidently be when it departs from its proper office, it is not effecting what the Church has a right to expect it to effect. It is not teaching, it is exhorting. For the student intellectually and psychologically capable of profiting by schooling at whatever level he may be, the school which is seeking to teach other subjects on a properly scientific level yet refuses to do the same in the properly religious field is performing a marked disservice. When schooling commonly stopped with "reading, writing, and arithmetic," a few pious maxims and a holy card might have supplied as much religious indoctrination as the young scholar needed to live a good and holy life and die a happy death. But when young men and women are highly educated, scientifically educated, in other fields, pious maxims are not enough. They have a right to see that it is not necessary to abandon their reason in the domain of religion.

That, however, is precisely what they might do if they are not taught their religion scientifically, and that means theologically. Many who object to this conclusion object without a very clear idea of what theology is. In fact, it is worse than that. They often have a very mistaken idea of what theology is. Theology is not a closely printed Latin manual, nor is it the *Summa theologiae*—though in theology's strictest and most scientific form the *Summa* of St. Thomas is the best presentation of it ever offered. Theology is not a set of directives for the confessor, nor is it a busy pastor's guide. It is an orderly understanding, in so far as that is possible, of God and all other things seen in their relationship to God. It must be taught to young people at the various levels according to their abilities and their needs. But to do this it is not necessary to destroy the science any more than it is necessary to destroy the science of mathematics to teach the multiplication table.

It is most important to any science that it have order. To violate order is to corrupt or completely destroy any science. All science proceeds step by step from its principles. Its order is determined by the demands of its matter. One or another question treated in a science will be of particular interest to different people at different times. But properly to understand any question in any science, it is necessary to understand where it fits in the science and why it belongs in that place and no other. St. Thomas, for example, has been accused of not being properly "sacrificial-minded" because he treats the Mass after the Eucharist as a sacrament. Of course, he is not alone. We are told that "appreciation of sacrifice had sunk to a low ebb in the Middle Ages."[10] St. Thomas, of course, did not have to develop the tract on the Mass to the extent that theologians find necessary since Trent dealt with the Protestant errors. But St. Thomas provides the only satisfactory basis on which the sacrificial nature of the Mass can possibly be understood, and he does that precisely by treating the Mass where he does treat it, after his tract on the Eucharist as a sacrament. For the only way in which the Mass can be a sacrifice is by being a sacrament-sacrifice.

Even as far as emphasis is concerned, St. Thomas' order of treatment is the only satisfactory one. After all, when Christ gave us the Eucharist, He told us why He gave it to us. He gave it to us to eat. "Take ye and eat"; "Take ye and drink."

The concept of the Mystical Body of Christ, so often considered by modern writers as the basic doctrine of Christianity, is another example of the necessity of order in the study of theology. Important as it is, this doctrine can only be understood in the light of almost all the other truths of theology. How can it possibly be grasped without some understanding of God, of the Trinity, of Grace, of the Incarnation and the Redemption? St. Thomas specifically considered the possibility of basing our knowledge of Christian truth on the doctrine of the Mystical Body and rejected it as a violation of the objective order of the reality the theologian seeks to penetrate. He says: "Some, however, looking to what is treated of in this science, and not to the aspect under which it is treated, have asserted the object of this science to be something other than God—that is, either things and signs; or the works of salvation; or *the whole Christ, as the head and members*. Of all these things, in truth, we treat in this science, but so far as they have reference to God."[11]

By the teacher's casting up an interesting point here and a pious point there, not only does the student's understanding of his religion advance not one whit, but definite misunderstandings develop at every turn. A rich example of this is provided by the writings of those who have formed their minds along these haphazard lines. False notions, erroneous concepts, distortions crop up on every page. There is no need to cite embarrassing examples. They are only too obvious to any professional theologian, and they are apparent enough to many Catholic college students who are fortunate enough to be receiving a sound, well-ordered course in theology.

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[10] W. H. Russell, "Missal Meditations," in *Worship* for Sept., 1952, p. 454.

[11] *Sum. theol.*, I, q. 1, a. 7.

Theology is capable of teaching the meaning of the liturgy, but the liturgy cannot teach theology. The liturgy is an act of the virtue of religion. Theology is an intellectual virtue. Schools are built for the cultivation of the intellectual virtues; churches are built for the cultivation of the liturgy. The liturgy as such no more belongs in the classroom than does theology as such belong on the altar. But the liturgy as a subject of study most certainly belongs in the classroom, in the theology classroom and the history classroom and the Latin classroom. Satisfactory courses can even be devised which make use of all of these disciplines to teach the liturgy as an integrated whole.

The Holy Father is certainly most interested in the promotion of the study of the liturgy by all classes of people. "You are surely well aware that this Apostolic See has always made careful provision for the schooling of the people committed to its charge in the correct spirit and practice of the Liturgy."[12] But theology is not taught by means of the liturgy. Rather is the meaning of the liturgy exposed by the theologians. In the interesting little book entitled *The Progress of the Liturgy* by Dom Oliver Rousseau, O.S.B., we find this idea well brought out in many places when the author speaks of the great fathers of the modern liturgical movement. Speaking of the critical studies undertaken by the early followers of Dom Guéranger, Dom Rousseau says:

> The followers of Dom Guéranger, both within and outside the cloister, developed into true technicians who knew their work. *Perhaps these critical methods would stifle theology?* This danger would certainly be felt. The field of action was so vast that it might give the liturgist, with his human limitations, the impression that he had con-

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[12] *Mediator Dei, ed. cit.*, p. 5.

tributed a great deal through his technical discoveries, and that it would not be necessary to go on to the more lofty doctrine. He would thus content himself with being a research specialist. Such a one, however, could certainly not be called a liturgist in Dom Guéranger's sense of the term.[13]

These great fathers of the liturgical movement understood the necessity of studying the liturgy theologically, for theology is the science which studies and explains everything precisely as it has relationship to almighty God, and the liturgy's whole meaning is to be found in its relationship to God. If this is true on the highest level of liturgical study, how can the converse be true on the lower levels? If we want our young people to understand the Mass, it is difficult to see how this can be accomplished by having "their attention called to the words and phrases that come before the Consecration."[14] How are such expressions as "Accept O holy Father," "Come O Sanctifier," "O Lord Jesus Christ, Son of the living God," "The sacrifice which we offer in Thy sight," "O God . . . preserve in the new children of Thy family the spirit of adoption,"[15] to be of any use for understanding the Mass, unless they are explained? And how else can they be explained unless theologically? Perhaps an explanation which will satisfy the needs of the simple can be offered by the theologian in a few well-chosen words. But those to whom we are giving a scientific education in other fields have a right to an explanation which will satisfy their open and inquiring minds. We can no longer solve the theological problems of the laity (if ever we could) with a cold stare, a thorn stick, or a few pious words. They want, and they have a right to expect from us, plain, straightforward, and intelligent answers. Such answers can only be provided by an orderly, scientific course in theology given in an intensity and profundity suitable to the student's age and ability.

The intelligent patient who asks his doctor why he prescribes a certain remedy for his disease may be disappointed at the unsatisfactory answer he gets. What he forgets is that the doctor spent many years studying the human body, the nature and progress of diseases, the composition and active properties of remedies. He cannot possibly answer in a way which will satisfy a mind with native intelligence and scientific training in other fields but without a knowledge of the only terms in which a satisfactory answer could be cast. The preliminary notions are not there to work with. Though unsatisfied, the patient will go along with the doctor because he has seen the successful results of medical practitioners or of this particular doctor.

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[13] Translated by the Benedictines of Westminster Priory. (Westminster, Md.: The Newman Press, 1951), p. 50. Italics mine.

[14] W. H. Russell, *art. cit.*, p. 455.

[15] Cf. *ibid.*, and p. 453.

Such unsatisfactory answers will not satisfy the intelligent student in regard to his religion. Its value is not purely pragmatic; and if it were, the test of its essential worth would not be visible to human eyes. Its importance far surpasses that of his physical health. It is well worth his while to study theology sufficiently to be able to understand a theological explanation. Just as the average theologian does not need a proficiency in Greek sufficient *to elaborate* an exegetical argument, yet he certainly does need sufficient knowledge of Greek to be able *to follow* an exegetical argument, so the educated Catholic needs sufficient theology to be able to follow a theological explanation of his problems.

No one can possably give a satisfactory explanation of such expressions as those listed above without theology, nor can one be understood without theology. How explain God's Fatherhood, or how God can be said to "accept" from men, or what it means to sanctify, or to whom the term "Sanctifier" refers or why, or "Son of the living God," or sacrifice, or adoption, without the theological notions of the Trinity, grace, sacrifice, the virtue of religion, the Redemption, etc.? And these theological notions depend more than a little on their context, on the order of their treatment, to be clearly and correctly understood. There is no other answer than to return to St. Paul's admonition to let the shoemaker stick to his last in the Church of God as well as in the wide work-a-day world of busy men.

If we will let theology do what it is supposed to do, and let the liturgy do what it is supposed to do, it will be to the advantage of both and to the great advantage of the Church of God which has a right to expect great contributions from both to the work of leading men to their eternal home.

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THE TOMB OF SAINT PETER

The traditional Catholic belief has always been that St. Peter was buried in the Vatican, in the area now covered by the main altar of St. Peter's basilica. Under that altar his grave has been found, and, at the edge of the grave, human remains. These remains, though certainty may never be reached in their identification, are possibly the relics of St. Peter himself. The grave, however, has been identified with certainty. This is the result of the recent excavations under the Vatican.[1]

These excavations cleared a large area under the main altar and well up the main aisle of the basilica. Under the main aisle, the excavators found mausoleums belonging to wealthy pagan families of the second century A.D. Under the main altar, they found a series of small tombs clustered around the grave of the Apostle. With these tombs were the remnants of the many constructions and reconstructions that, in the course of the centuries, protected and adorned the tomb of the Apostle.

The history of this tomb, as reconstructed by the archeologists, may be divided into two main periods: pre- and post-Constantine. Constantine's erection of the first basilica (325 A.D.) is a landmark in the tradition concerning St. Peter's grave. It is a monumental witness to the Christian belief of the time. Any denial of the traditional location must convict both Constantine and the Church of his time of either a colossal blunder or an incredibly successful hoax.

Before Constantine, however, the tradition can appeal to no witness so tangible as a basilica. It depends on written documents. The written tradition makes its first appearance in the words of Gaius (c. 200 A.D.) to be examined below. A witness of this date, coupled with the parallel traditions on the apostolate and death of Peter in Rome, justified a conclusion of moral certitude. But some authors, in an attempt to discredit completely the tradition that Peter came to Rome, have held that Gaius, too, was the victim of a hoax, and that the tomb of the Apostle was piously, but fraudulently, "invented" about the year 170 A.D.[2]

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[1] The following account is based on the official report of the excavations, published in 1951: *Esplorazioni sotto la Confessione di San Pietro in Vaticano eseguite negli anni 1940-1949. Relazione a cura di B.M. Apollonj Ghetti, A. Ferrua S.J., E. Josi, E. Kirschbaum S.J. Appendice numismatica di C. Serafini* (Città del Vaticano, 1951). Ample use has been made of the excellent summary by E. Vogt, S.J., "Sepulcrum S. Petri," *Biblica,* XXXIII (1952), 165-68, 306-309.

Because of this, the history of the tomb before the time of Constantine, and especially before the year 170, is of very great importance. The greater part of this discussion, then, will concern the period prior to Constantine, with only the briefest glimpse at the important evidence uncovered concerning the building of Constantine's basilica.[3]

To build his basilica on the place he did, Constantine had to overcome tremendous obstacles. From the purely technical point of view, a less suitable site could hardly have been chosen for a building of its size than the side of the Vatican hill.

Standing, at the time, on the spot now marked as Peter's grave, the builders must have thought the difficulties enormous. To the north-west the hill rose up at a sharp angle. To the south-east the valley dropped off sharply. The large flat area now occupied by St. Peter's square and the basilica did not then exist. To raise the basilica there it was necessary to scoop a large saucer out of the hill, and fill up an even larger area in the valley to the south-east. The basilica floor, if it was to be level, would have to lie a considerable distance below ground-level at the north-west corner, while at the south-east corner it would have to rest on brick pylons, from fifteen to twenty feet above the slope of the hill. Not counting the levelling of the hill in the north-west, the fill-in at the south-east corner involved the transfer of an estimated million and a half cubic feet of hard Roman clay.

This was not the least of the Emperor's troubles. The area now covered by St. Peter's square and the main aisle of the basilica was occupied then by the ornate mausoleums of wealthy pagan Roman families. To erect the basilica, it was necessary to destroy or bury these mausoleums. Roman law forbade this. It laid down rigid rules for the protection and preservation of burial monuments. Stronger still would be the family pride and "pietas" of the Roman nobles in defense of their ancestors' tombs. In one bold stroke all this was set aside. The tombs were destroyed or smothered in clay, and the basilica was set on top of them. Under the heart of this great church, where the nave and transept crossed, one small grave was protected by precious marble walls. What forced the Emperor to such extremes if he were not certain that this small grave was the tomb of St. Peter?

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[2] Lipsius, R. A., *Die apokryphen Apostelgeschichte und Apostellegenden* (Brunswick, 1883), II, 21.

[3] The vexed question of the temporary burial of SS. Peter and Paul in the catacombs of St. Sebastian during the third century has been omitted entirely. Obviously, the tradition of St. Peter's tomb in the Vatican is independent of this question.

But, even before Constantine, this simple grave was the center of a gradually increasing cult, which, from the first century onwards, surrounded it with signs of devotion, and protected it with decorated walls.

At the time of Peter's death, in 64 or 67 A.D., the Vatican was a deserted field near Nero's famous circus. It contained probably nothing more than a few scattered graves, and those belonged to the poorest of the poor. These humble graves were simply made. A shallow trench, a small mound of earth over the body, and six terra-cotta tiles placed, three against three like a gabled roof, over the mound, and the grave was finished. This is the way St. Peter was buried after his body was carried from Nero's circus where, head downward, he had been fixed to a cross. From this poor grave, the tiles have now disappeared, and nothing remains but the shallow trench in which his body was laid.

Within a short time, two new graves appeared next to St. Peter's, and, though they are the only two in the area from this period, they lie within inches of the Apostle's tomb. In an open field, what reason could there be for such crowding, if not the pious eagerness of the faithful to bury their dead near the Prince of the Apostles? Both these simple graves (one of them a boy's) are from the first century. On the tiles of one of them is the seal of the time of Vespasian (68-79 A.D.). How soon the veneration of the Apostle began to appear!

In the first part of the second century, in the field now covered by the main aisle of the basilica, the elaborate pagan mausoleums mentioned above were being built. They were constructed, in order of time, from east to west, i.e., from the present basilica's main door toward the altar, until, by about 125 A.D., the latest of them had reached to within about twenty yards of the grave of St. Peter.

Between 125 and 150 A.D. three more were built: one east, one south, and one south-west of St. Peter's grave. This formed a three-sided enclosure, about 20 feet wide, with St. Peter's grave roughly in the center. Within this enclosure, the level of the ground gradually began to rise. This is a common phenomenon in places where there is traffic and activity, and forms measurable strata by which the passage of time, and the date of monuments, can be estimated.

In our case, this natural growth of the soil amounted to over three feet by early in the second century. This completely submerged the two first-century tombs, and would have done the same to St. Peter's tomb had it not been protected by another tomb built near it in the second century. This second-century tomb, whether by accident or design, temporarily held back the overhanging earth. But, by 150 A.D., the earth had accumulated to such an extent that a small wall had to be built all around the grave of St. Peter, except on the side where it was already protected by the second-century tomb. It was necessary only to add an upright marble slab to the top of this tomb, and the protection for the grave of the Apostle was complete. To brighten and improve the interior, the inside of this wall was painted white. This simple but effective structure might be called, with justice, the first monument of piety raised over the grave of St. Peter.

The year 160, however, saw the building of a much more substantial monument. This monument, for reasons we shall see below, is now known as the monument of Gaius. It is of such importance that it merits description in detail. The only adequate way to describe it is to go back to the year 160 and see it in construction.

If, at the time, we were to stand on a spot corresponding now to a place about ten feet in front of the present basilica's main altar, and face due west, we would see just in front of us the grave of St. Peter. A few yards to the east, south, and south-west are the three pagan mausoleums which form the three-sided enclosure within which we stand. Only the north side of the enclosure is completely open.

In the center of the enclosure, St. Peter's grave is encircled by a small wall, one side of which, the nearest, is formed by the small tomb of the second century. The long axis of the grave runs, not due east-to-west, but in a slightly north-east to south-west direction, since it was built to fit the contour of the hill, which sloped from the north-east to the south-west.

The monument of Gaius began with the construction, at the north-west corner of the enclosure, of a walled-in burial area. Its east wall, the nearest to us, continued down from this north-west corner to the south-west corner of our enclosure, where it met the corner of the mausoleum on our left. This resulted in a completely new west wall for the enclosure, and cuts off from our view the mausoleum which lay to the south-west.

The purpose of this extended wall, a heavy structure about twelve feet high, was to support the ramp and stair-case which led up to the new burial area from the south-west corner of the enclosure. The ramp and stair-case are behind the wall, and so out of our view. This whole wall was painted red, and, for easy reference, the archeologists have christened it "the red wall."

The red wall, though clearly a Christian structure, ran directly over the middle of St. Peter's grave. It has solid foundations, but, just where it crossed the grave, these foundations were omitted and a sort of niche was left in the wall, from top to bottom, above the center of St. Peter's grave. The lowest part of this niche now formed the western edge of the quadrangle protecting the Apostle's tomb. Directly opposite it was the small second-century tomb, forming the eastern edge. The long sides of the quadrangle (the north and south sides) were formed by the little wall that had encircled the tomb, but by now the earth had risen again and it was necessary to add small marble uprights to the top of it to match the height of the other two sides. This left St. Peter's tomb in a sort of shaft, almost five feet deep.

Over the mouth of this shaft an altar was built. The back of the altar was formed by the red wall. The table of the altar, sunk into the red wall, was supported in front by two slender pillars. The predella was a large marble slab, into which, directly under the table of the altar, was cut a rectangular opening through which the tomb could be seen. The peculiarity of this opening was that, though the sides of the altar faced directly north, south, east, and west, the opening was cut obliquely across the predella from northwest to south-east. In other words, it followed, not the axis of the altar, but the axis of the grave below.

This rectangular opening was closed by a closely-fitting marble slab. Over the whole altar there was some kind of simple baldachino, but this was destroyed later when the altar of the basilica was built.

The date of this whole structure: the altar, the red wall, the new burial area, and the ramp and stair-case that led up to it, has been fixed with certainty to within the years 147 to 161 A.D. In a drain under the stair-case the tiles were stamped with the seal of "Caesar Aurelius et Faustina Augusta." They were manufactured, therefore, and undoubtedly used, between the years 147 (when Faustina received the title of Augusta) and 161 (when Aurelius received the title of Augustus).

The importance of this monument lies in the fact that about 200 A.D., Gaius, a Roman presbyter, wrote against the Montanist, Proclus, and appealed to the grave of Peter in the Vatican, and that of Paul on the Ostian way, as the symbols of the glorious origins of the Roman Church. Proclus, the Montanist, had appealed to the presence in Hierapolis (where he was teaching) of the graves of the Apostle Philip and his daughters, apparently claiming Apostolic origin for his errors. In reply, Gaius wrote, "But I can show you the trophies of the Apostles. For, if you will go to the Vatican or Ostian way, you will find the trophies of those who laid the foundation of this church." This is the first written reference to the location of St. Peter's tomb.[4]

The monument we have just described is, then, the monument or "trophy" referred to by Gaius. It testifies to the belief of the Church, not merely in the year 200, as Gaius did, but to the certainty of the faithful in the year 150 or 160 that they had here the true grave of St. Peter. This is not even one hundred years after the death of the Apostle. If Gaius could have been the victim of a hoax, it is extremely unlikely that the faithful of the year 150, so near to the time of the Apostles, could have been deceived in a matter so close to their hearts. They had surrounded this small grave with signs of devotion from almost the day of

[4] Quoted in Eusebius, *Hist. eccl.*, II, 25 (*MPG,* XX, 210).

the death of the Apostle. Within a century of his death, they built a monument there in his honor. That monument was preserved, substantially unchanged, until 325 A.D., when Constantine, despite technical and legal difficulties, raised the first basilica over the site.

No clearer evidence could be found for the validity of the traditional location of St. Peter's grave. Of the great mass of evidence uncovered by the excavators only a trifle has been given here. This evidence has been sifted thoroughly and often. It leads to only one conclusion. As the present Holy Father, in his 1950 Christmas message, said, "The essential question is the following: Was the tomb of St. Peter *really* found? To that question, the completion of the work and the study of the results answer with an unequivocal: Yes! The tomb of the Apostle has been found."[5]

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[5] *AAS,* XLIII (1951), 51 f.

THE TRIUMPH OF THE CHURCH AT THE END OF THE NINETEENTH CENTURY

To accelerate the Church's triumph there are at our disposal two powerful means. The one is an increase of activity and zeal in behalf of the Church, for God wishes us to be effective co-workers with Him in the spread of His kingdom in this world. The other is incessant, ardent prayer that He may hasten the hour of His mercy towards us and our strayed and scattered brethren. And it is with universal, extraordinary, and solemn prayer to Christ, our Redeemer, that the Catholic world, by the initiative of illustrious and zealous prelates and the blessing and encouragement of the Holy Father, will close this century and solemnize the commencement of the next. This will be a prayer of homage, of gratitude, of love, of reparation to the Immortal King of ages; to the Supreme Monarch of all nations; to the Author and Perfector of our faith; to Him who embodies in Himself and sanctifies all the sufferings of men; to Him who alone is the Truth, the Resurrection, and the Life.

—Cardinal Dominic Ferrata, in his article "The Catholic Church in the Present Century—Its Fears and Hopes for the Next Century," in *The American Ecclesiastical Review,* XXI, 5 (Nov., 1899), 471.

QUODLIBETAL QUESTIONS

II.

TWO MAXIMS OF IMMORALITY

When Schopenhauer, the philosopher of the will and of pessimism, discusses in *The Basis of Morality* the nature and origin of evil, he expectedly finds that they lie in the human will and in human egoism. "Egoism and the moral worth of an action mutually exclude each other. If an act has an egoistic object as a motive, then no moral value can be attached to it." There is, he admits, a harmless egoism in which a man desires his own good and asserts his own will without infringing upon the will of others. The acts resulting from such egoism are morally indifferent. But egoism often departs from this innocuous state, and the egoist will seek his own good at the cost of others. The exponent of extreme egoism will not extend any sort of help to other men. More than that, he will readily injure all others if it is to his advantage to do so. The maxim of such egoism is this: ***Neminem juva; immo omnes, si conducit, laede.*** The life of the inoffensive egoist is like that of the lower animals. Or, one might add to Schopenhauer, it is like that of a vegetable. On the other hand, a more complete and active egoism may lead a man to inflict every sort of pain and injury on others, that is, to commit every kind of wickedness and crime. Yet even these are not sought as ends in themselves, but only as means to the welfare and advantage of the egoist.

There is a further reach in evil conduct. Schopenhauer calls it malice, which desires the woe of others as an end in itself. This is demonism, and the maxim of demonism has nothing of the conditional about it. It is a categorical imperative, simple, direct, and terrible. *Omnes, quantum potes, laede.* Schopenhauer did not believe in God, and we may assume that he would not admit the reality of demons, the enemies of God and of men. Perhaps, however, in the great range of his reading he had met the teaching that the fallen angels are confirmed in malice and that their guiding principle is to do as much damage as they can to all others, both men and spirits. They repeat the words that Milton gave to their chief, "Evil, be thou my good!" Schopenhauer had a perception of this demonic malice, saw how it could be imitated by men, and knew how to express its great maxim. Fortunately, it is not possible for men to put the principle of demonism into complete effect, although there seem to be some who accept it as an ideal. There are times in the careers of certain men when they say by deeds if not in words that they wish to do as much damage as they can to others. Hitler's last days may be an instance in point, for he gave evidence of a resolution to pull all Europe with him down into the abyss. Nor should it be forgotten, when we reflect upon such a career, that Schopenhauer's atheism and pessimism had their part in producing that chaos of hatred and crime of which Hitler is perhaps the most vivid symbol.

VARIATIONS ON A THEME

In contrast to egoism, which directly desires only the advantage of the self, and malice, which desires the damage of others, Schopenhauer places compassion or sympathy. Its desire is the good of others and its maxim is *Neminem laede; immo omnes, quantum potes, juva.* This and this only, Schopenhauer insists, expresses the true substance of ethics. It is "the simplest and purest definition of the conduct required of all moral systems." With characteristic self-confidence Schopenhauer asserts that he has established something new. Kant's categorical imperative—Act always in such wise that the maxim of your deed could become a universal law for all rational beings—is rightly stigmatized by Schopenhauer as being "merely a periphrasis, an obscure and disguised way of expressing the familiar rule: *Quod tibi fieri non vis, alteri ne feceris.*" Schopenhauer thinks that he himself has gone much deeper than the golden rule, whether in its negative or positive statements. *Quod tibi fieri vis, alteri feceris,* as well as the negative precept, he claims to be "merely a circumlocution for, or if it be preferred, a premise of the proposition" that he has laid down: *Neminem laede; immo omnes, quantum potes, juva.* Thus does a brilliant if not entirely steady mind flatter and amuse itself with delusions as to its own depth and originality.

THE TRIMMERS

Five centuries before Schopenhauer an incomparably greater artist and thinker passed a severer and more penetrating judgment on the group that Schopenhauer classed as harmless egoists. The egoists who seek only their own good, and are unconcerned with either the weal or the woe of others, must also have a principle of conduct. A maxim can be made for them: *Neminem laede; neminem juva:* Hurt no one; help no one. Such spirits Dante describes as spending eternity just within the gates of hell. There he heard "sighs, plaints, and deep wailings resound through the starless air," and also "strange tongues, horrible outcries, words of pain, tones of anger, voices deep and hoarse, and sounds of hands among them." He asked Vergil, his guide, who they were: "Master, what is this that I hear? And who are these that seem so overcome with pain?" The answer came: "This miserable mode the souls of those sustain, who lived without blame, and without praise. They are mixed with that caitiff choir of the angels, who were not rebellious, nor were faithful to God; but were for themselves. Heaven chased them forth to keep its beauty from impair; and the deep hell receives them not, for the wicked would have some glory over them. . . . They have no hope of death; and their blind life is so mean that they are envious of every other lot. Report of them the world permits not to exist. Mercy and Justice disdains them. Let us not speak of them, but look, and pass." Dante saw among them men he had once known on earth, and added his own judgment to that of Vergil. "This was the crew of caitiffs, hateful alike to God and to His enemies." They were men "who had never been alive." They had never been for or against anything. They had neither loved nor hated anyone, but had been only for themselves. The selfishness of those whose maxim is *Neminem laede; neminem juva* turns them into something less than men. Therefore such egoism is perhaps deeper and more debasing than that of those who stand for something and strive to act and live for it even if it be a wrong ideal.

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THE *MYSTICI CORPORIS* AND THE DEFINITIONS OF THE CHURCH

Ten years ago this month, on June 29, 1943, to be exact, His Holiness Pope Pius XII issued the encyclical *Mystici Corporis*. The publication of this doctrinal instruction was providential, as any comparison between manuals of ecclesiology written prior to its appearance and the texts which have been printed during the last ten years will very easily attest. It is only fitting that Catholic theologians throughout the world should take cognizance of this anniversary, and try, on this occasion, to appreciate some of the great benefits God has granted to His kingdom on earth through this doctrinal letter of Our Lord's Vicar on earth.

The central pronouncement in the encyclical *Mystici Corporis* is to be found in the declaration that the expression "Mystical Body of Jesus Christ" is actually a definition of the Church. In the words of the Holy Father, "If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, Roman Church—we shall find no expression more noble, more sublime, or more divine, than the phrase which calls it 'the Mystical Body of Jesus Christ.' "[1]

All of the rest of the purely doctrinal portion of the encyclical, the sections which deal with the concept of the Church as a "body," as "the body of Christ," and as "the Mystical Body of Christ," as well as the part which describes the union of the faithful with Our Lord, should thus be considered as directed towards a more perfect and detailed understanding of what is basically one of the great classical definitions of the true Church. And all of the pastoral exhortations which make up the remainder of the body of the encyclical are meant to warn the faithful against errors which would militate against their appreciation of the Church as the Mystical Body of Christ and to encourage them to give to the Church the tribute of genuine, strong, and supernatural affection demanded by the bonds that join the Church and its members to Our Lord, the Head of the Mystical Body. All of this obviously revolves around the realization that the expression "Mystical Body of Christ" is a real definition of the true Church of God.

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[1] *AAS*, XXXV (July 20, 1943), 199. The text used here is that of the *NCWC* translation.

Although the Holy Father taught in his encyclical that the expression "Mystical Body of Jesus Christ" is a definition of the true Church, he neither said nor implied that it is the only genuine and accurate definition. Indeed, the literature of scholastic ecclesiology abounds in definitions of the Church, some of which have achieved the status of standard formulae over the course of the centuries. By calling attention to the fact that the expression "Mystical Body of Jesus Christ" is likewise a definition of the Church, and a definition of paramount importance and significance, our Holy Father Pope Pius XII offered to the theologians of the world the opportunity to show how the various types of definitions are mutually complementary and to explain how they combine to bring out the magnificently rich notion of the Church that is conveyed in divine supernatural revelation.

The notion or concept of the Catholic Church, conveyed in God's supernatural message, is tremendously complex. This society is represented to us basically as the association or group within which alone we may find salvific contact with God in Jesus Christ Our Lord. It is the *ecclesia sanctorum*, the community or the communion of the Saints. Yet it is so constituted in this world that a man may be a member of it without actually living the divine and supernatural life of grace. It is truly a society instituted directly and immediately by Our Lord during the course of His public life in this world. At the same time, however, it is just as truly the continuation and the ultimate status here on earth of the supernatural kingdom of God which has been in existence, as the militant Church of God in Christ, since the days of our first parents. It lives as the militant company of Our Lord's disciples throughout the entire world. In the various cities and districts of the world its members gather to constitute organized individual families or households of the faith in Christ. Yet, at the same time, it is always in a condition of pilgrimage in this world and in its cities. Its ultimate and eternal home is to be found only in the courts of heaven.

It is precisely because of the complexity of and the wealth of meaning contained in this fundamental notion of the Catholic Church that the theologians have had to set forth many types of definitions of the Church. There are three main types of definitions which scholastic theology recognizes as applicable to the Church militant. The first of these, the widest or most general kind of definition of the Church, applies to the entire company of those joined to God in Jesus Christ. It takes in the Church triumphant in heaven, the Church suffering in purgatory, and the Church militant here on earth. The second variety of definition is restricted to the Church militant, but it considers this company, not only according to its form and structure under the economy of the New Testament, but according to its conditions under the Old Dispensation also. The third type of definition explains only the Church militant of the New Testament. Within this type there are several subdivisions, all of which contribute powerfully to the explanation of the basic notion of the Church, as this is brought out in the various names and figures used to designate the Church in the inspired books of the New Testament.

These three basic types of definitions of the true Church of Jesus Christ have been in common use in sacred theology since the days of the great Jesuit theologian and controversialist, Gregory of Valentia (d. 1603). And, according to Gregory of Valentia, the broadest type of definition of the Church, the one which applies to this society as it lives in heaven, in purgatory, and on earth, is the formula describing it as "the multitude of those who have been gathered together by the grace of God's calling into the true worship of God and into the true and God-given knowledge of God, whether that knowledge be obscure, as it is in the case of the knowledge of the faith, or clear and manifest, as it is in the case of the blessed."[2]

There are, incidentally, certain standard definitions of the Church triumphant, as distinct from the Church suffering and the Church militant. As St. Thomas Aquinas teaches, "the Church, according to the *status viae* [the condition of those who are working towards the Beatific Vision, but who have not as yet actually arrived at it] is the congregation of the faithful (*congregatio fidelium*). According to the *status patriae*, however, [the condition of those who have already come to the homeland of heaven] it is the congregation of those who possess the Beatific

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[2] Gregory of Valentia, *Commentaria theologica*, Vol. III (Ingoldstadt, 1603), Disp. I, *De fide*, Q. 1, Punct. 7, §14, col. 164.

Vision (*congregatio comprehendentium*)."[3] The Catechism of the Council of Trent, first published in 1566, defined the Church triumphant as "the most glorious and happy assembly of the blessed spirits and of those who have overcome the world, the flesh, and the devil, and who enjoy eternal beatitude, free and safe from the troubles of this world."[4] Both of these definitions obviously fit within the framework of the broadest type of definition of the Church enunciated by Gregory of Valentia.

The most general or most inclusive type of definition, as it was formulated by Gregory of Valentia, is a description which correctly and effectively shows up the unity of all the persons who belong to the Church triumphant, to the Church suffering, and to the Church militant. It speaks of all these persons as being really gathered or assembled together, that is, as constituting a genuine definite social unity. Likewise it speaks of these persons as being brought into their social unity "*by the grace* of God's calling." Thus it insists upon the basic fact that the assembly or congregation itself is definitely a reality of the supernatural order, something concerned, ultimately, with the intimate understanding and possession of God as He is in Himself, with the clear knowledge of the Triune God in the Beatific Vision.

Since the unity of the social group is effected by the grace of God's *calling*, the adherence of any individual member, and, for that matter, of all the members, to the assembly itself is something ultimately due to a freely given and supernatural favor granted by God. There is absolutely no created intellectual nature, actual or possible, which could give its possessor the right to belong to this social unit. In other words, membership in this blessed company is not something which necessarily goes with membership in the human race or with the condition of an intellectual creature. Those who are privileged to belong to this assembly owe their blessing to the direct, supernatural, and gratuitous favor of God.

The human beings who belong to this assembly have been called or summoned into it from out of another social entity, the fallen family of Adam. Analogously, the blessed angels who belong to the Church triumphant have been called to overcome the temptation to which they were subjected and thus to enter into the condition of eternal and supernatural glory.

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[3] St. Thomas Aquinas, *Summa theologica*, III, q. 8, a. 4, ad secundum.

[4] *Cathechismus Concilii Tridentini*, Pars I, art. 9, cap. 9.

The same definition states the objective towards which the divine call or invitation has summoned the members of the Church, taken as a whole. This invitation is to the corporate activity of this company, considered as living and operating both in its heavenly homeland and in the place of its exile or pilgrimage. This objective is summed up in the phrase "into the true worship of God and into the true and God-given knowledge of God."

The worship of God is basically a spiritual act, something within the general classification of justice. It consists in the payment of the debt of acknowledgement, recognition, and gratitude, which all creatures really owe to God by reason of His infinite excellence. God Himself has prescribed the outward manifestation or expression of this spiritual act for the men and women of this world, and the Church is the society to which alone this ritual of divinely authorized and divinely ordered manifest worship actually belongs. Hence the people gathered together supernaturally by God's call and by His grace are assembled for a life of worship, a life of devotion, prayer, sacrifice, and adoration in this world. This activity is meant by God to continue for all eternity in the affectionate, grateful, and ecstatic acknowledgement of God's goodness in heaven.

We can only understand this part of the definition when we advert to the fact that this worship of God by those who belong to the entire Church, in heaven, in purgatory, and on earth, is a corporate act. Obviously the service or acknowledgement of God by each of the men and angels within the entire *ecclesia* is his own individual act also, but the assembly itself, as such, is likewise a unit which worships God. This community worship centers around the royal and eternal sacrifice of Our Lord. The work of the Church, in heaven, in purgatory, and on earth, is eminently His work, His operation. Ultimately, that is why He is its eternal King.

Finally, this definition offered by Gregory of Valentia speaks of the men and angels who belong to the Church as being called or summoned "into the true and God-given knowledge of God."

It is interesting to note that most of the great scholastic theologians of earlier days limited themselves to a mention of this cognitive activity when they set out to describe in their definitions the characteristic function of the Church in heaven and on earth. Thus, to cite only one example, the great fifteenth-century Dominican Cardinal John de Turrecremata, certainly one of the ablest and most influential ecclesiologists in all the history of Catholic theology, setting forth his own most extensive definition of the Church, designated it as "the entirety of all the faithful, both those in the *status viae* and the men and angels who enjoy the Beatific Vision."[5] Here Turrecremata uses the term "fidelis" to designate the Saints and the blessed angels in heaven for two reasons. First, the Beatific Vision is granted only to those who finish the *status viae* in possession of divine and supernatural faith. Again, the Beatific Vision is the clear and perfect understanding of those realities which, in the *status viae*, can be apprehended with certainty only in the light of divine faith. Gregory of Valentia brought out the same truth in a slightly different way when he spoke of "the true and God-given knowledge of God" as the objective towards which God has called His people, the members of His *ecclesia*, on earth and in heaven.

The most important fact to be garnered from this broadest type of definition of the true Church employed in the literature of Catholic theology is the truth that the blessed angels and the Saints in heaven, together with the souls in purgatory and the members of the Church militant on earth, actually constitute a single definite and genuine social unit, in and through Jesus Christ Our Lord. All of these people have been empowered to call God their Father, in a special and supernatural way. All of them are brothers and sisters of Jesus Christ and of each other.

Thus the Church militant, in the final analysis, is not merely a society existent in this world. It is one section or part of a society which finds its true and eternal home only in the supernatural glory of heaven. Its activity is something which is meant to find everlasting and glorious continuation in heaven. It is that section of the great brotherhood which is still in the period of trial, of struggle, of suffering, and of preparation, awaiting the fulfillment which will come only in the Beatific Vision itself.

[5] Cardinal John de Turrecremata, *Summa de ecclesia*, Book I, chapter 2.

The second type of definition commonly employed in the literature of scholastic theology is that which considers the Church militant alone, as distinct from the Church triumphant and the Church suffering, but which takes in the Church militant as a whole, without explicitly adverting to the difference in status between the *ecclesia Dei* of the New Testament and that of the Old Dispensation. According to this type of definition, the Church is usually described as the *congregatio fidelium*, the convocation or assembly of the faithful. Such was the terminology commonly employed by some of the earliest and most distinguished of the scholastic ecclesiologists, men like Moneta of Cremona (d. 1235), St. Thomas Aquinas (d. 1274), and Alvaro Pelayo (d. 1349). The expression *collectio catholicorum*, which Thomas Netter of Walden and other early scholastic theologians took from the *Decretum* of Gratian and employed as a definition of the true Church, was used as something identical in meaning with the form *congregatio fidelium*. As a matter of fact, Turrecremata used both expressions as a definition.[6] He likewise defined the Church militant as "the company (*universitas*) of the faithful, gathered together for the worship of the true God, in the profession of the one faith."[7]

The one faith, in terms of which the Church was defined and its members designated as "the faithful," was always faith in Our Lord. This aspect of the basic theological teaching about the Catholic Church is brought out very well in the definition offered by the Bishop of Avila, the famed Alphonsus Tostatus (d. 1455). Tostatus defined the Church as "the entire multitude of all the men believing in Christ."[8]

The man who has studied the history of ecclesiology during the sixteenth and seventeenth centuries is well aware of the controversy among theologians of that period about the actual import of the term "faithful" as it entered into the definition of the true Church. There were some (and Tostatus was of their number), who tended to define and describe the true Church in terms of the possession of the Catholic faith. There were others who, likewise setting out to define the Church in function of its membership, fashioned their definitions in such a way as to take cognizance of the fact that a man becomes and remains a member of the Church, not precisely by reason of his possession, but of his profession of the true divine faith. It is interesting to note that the definition of the Church as the Mystical Body of Christ, made and explained by Pope Pius XII, carries with it the definitive resolution of this extremely important debate.[9]

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[6] Cf. *ibid.*, chapter 3.

[7] *Ibid.*, chapter 25.

[8] Tostatus, *In Matthaeum, Liber V*, In the *Opera omnia* (Cologne, 1613), XI, 93 f.

The central teaching brought out in the definitions of the Church militant in general, prescinding from the conditions of the Old Dispensation and the New, is the fact that the faith, in the profession of which a man is designated as one of the *fideles*, has been essentially the same since the grace of God was first offered to men after the sin of our first parents. As the theologians of the golden age never ceased to remind their readers, the faith which was requisite for all men after the fall of Adam was always a perfectly certain acceptance of God's supernatural revelation about His Son. In the days prior to the Incarnation, the faith that was the beginning of salvation was an acceptance of the supernatural divine teaching about the Redeemer who was to come. After the manifestation of Christ Our Lord it has been, and it will remain until the end of time, the certain acceptance of the divine revelation about the Redeemer who has appeared.

During the period of the Old Alliance, new items of information were added from time to time to the revealed message itself. Since the death of the last of the Apostles, however, there have been, and until the end of time there will be, no further additions to the body of truth revealed to us by God about His Son. Nevertheless, it was true under the Old Dispensation that "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."[10]

The most important definitions of the Church, from the standpoint of theological controversy, have always been those which applied exclusively to the Church militant of the New Testament. Classical expressions of this type of definition are the formulae employed by Dominigo Bannez and St. Robert Bellarmine. The former defined the Church militant of the New Dispensation as "the visible congregation of the baptized faithful, under one Head, Christ, in heaven, and under His Vicar on earth."[11] St. Robert produced what has been by all means the most widely used formula for this sort of definition when he described the Church as "the assembly of men united in the profession of the same Christian faith and in the communion of the same sacraments, under the rule of legitimate pastors, and in particular, that of the one Vicar of Christ on earth, the Roman Pontiff."[12]

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[9] According to the *Mystici Corporis*, "In Ecclesiae autem membris reapse ii soli annumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profitentur, neque a Corporis compage semet ipsos misere separarunt, vel ob gravissima admissa a legitima auctoritate seiuncti sunt" (*AAS*, XXXV, 202).

[10] *Acts* 4: 12.

Definitions of the type offered by Bannez and St. Robert have frequently been subject to adverse criticism by writers who have not taken the trouble to investigate the purpose of these formulae. It is sometimes objected against them that they failed to take cognizance of the really important and spiritual elements of the Church in their definitions of this society. It was this attitude towards the teachings of St. Robert Bellarmine which eventually resulted in the development of a notion of an "invisible Church" within the theological systems of otherwise acceptable Catholic writers. Consequently, it was precisely this tendency which rendered the writing of the encyclical *Mystici Corporis* imperative in our own day.

The main point which the student of sacred theology must bear in mind about definitions such as those of Bannez and St. Robert is the fact that these men were engaged in the absolutely necessary task of formulating what may be called an identifying definition of God's supernatural kingdom on earth. The question which they wanted to answer most explicitly in their formulae was this: "what body of people here on earth now constitute this supernatural kingdom of God?" Their definitions answered that question with complete clarity and exactness.

On the other hand, the entire theology of the Mystical Body is contained implicitly although still really and correctly in these definitions. Thus, when Bannez speaks of "the visible congregation of the baptized faithful," he is acknowledging that the kingdom of God on earth is made up of people who have been incorporated into Christ through the sacrament of faith. He is taking cognizance of the fact that men enter the true Church by being associated with Our Lord, dying and being buried to the old life of sin, characteristic of the "world," and rising to the new life of grace which alone should be lived in the company of Christ.

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[11] *Scholastica commentaria in secumdam secundae Angelici Doctoris D. Thomae* (Venice, 1588), Commentary on q. 1, a. 10, col. 153.

[12] *De Ecclesia militante*, c. 2.

When he speaks of men being united or joined under Our Lord, he is adverting to the fact that the essential activity of the Church, directed and supported by Our Lord, is the integral work of the Eucharistic Sacrifice. And, when he mentions subjection to the Roman Pontiff as essential to membership in the Church, he is reminding his readers the mystery of the Church in this world is to be found precisely in the fact of its visibility.

These great theologians and apologists of another day never for a moment lost sight of the fact that the great and supernaturally merciful dispensations of God to man are to be found precisely along the line of this visibility. They never forgot that the world would never be particularly astonished or offended by the truth that an invisible God exists. What the world will not recognize is the truth that this individual man, one who worked, was tired, and was crucified, is actually the Incarnate Word of God, the Second Person of the Blessed Trinity. Likewise the word would never take a great deal of umbrage at the fact that there is some association of men with God here on earth. What astonishes and displeases it is the divinely revealed truth that this association really is the visible society it knows, the religious society over which the Bishop of Rome presides as the visible head, in his capacity as the true and authorized Vicar of Jesus Christ. This was the truth men like Bannez, Stapleton, and St. Robert Bellarmine strove to bring out in their definitions.

The theologians of an older day knew well how to handle such definitions effectively. Thus the Dominican Vincent Contenson used what was in fact a twofold definition of the Church militant of the New Testament. He set out explicitly to prove that the definition of the Church as "the legitimate congregation of Christ's faithful" was applied correctly only to "the Roman Church, or the congregation of Christians obedient to the Roman

Pontiff."[13] Nicholas Turlot, writing in catechetical form about the same time, towards the middle of the seventeenth century, made this procedure even more explicit.

> Q. What is the only true and legitimate Church?
>
> A. It is the congregation of all the baptized, professing the faith and the doctrine of Christ, which is governed by the one and supreme head and pastor after Christ on this earth, the Roman Pontiff.
>
> Q. What congregation is this?
>
> A. It is the congregation and assembly into a Church of those whom God, in His mercy and through the work of the preachers and doctors, has called together to worship Him and to possess an accurate knowledge of the eternal truths, by faith in this life, and in the next by the clear and Beatific Vision of God Himself.[14]

The function of these two definitions of the Church militant of the New Testament in the writings of Contenson and of Turlot was, in the last analysis, to bring out the objective identity of the concepts of "the Roman Catholic Church" and "the true Church of Jesus Christ." The type of definition set forth by Bannez and St. Robert defined the true Church by pointing out the salient characteristics of the Roman Catholic Church. The type of definition offered by Turlot as the answer to the second of the questions cited immediately above illustrates the intimate nature of the Roman Catholic Church by indicating some of the characteristics of the Mystical Body of Jesus Christ.

Ultimately, it would seem that this was the great contribution which Pope Pius XII has made to the field of sacred theology in our time by his issuance of the encyclical *Mystici Corporis* ten years ago this very month. Just as men have always been prone to close their eyes to the paramount fact that the same Christ who walked the roads of Judea, and Samaria and Galilee was the Incarnate Word of God, the God who created and who preserves all things in the universe, they have also been tempted to overlook the outstanding truth that this visible society, with its bad members mingled with the good, is actually the kingdom of the living God on this earth.

It is the glory of Pius XII that, in our days, he has combatted this evil tendency most effectively, and has brought out in a uniquely effective way the characteristics which belong to the Catholic Church by reason of the fact that this visible society is definable as "the Mystical Body of Jesus Christ."

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[13] Contenson, *Theologia mentis et cordis* (Lyons, 1687), I, 152.

[14] Turlot, *Thesaurus doctrinae christianae*, p. 165.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June, 1903, contributed by Fr. C. Coppens, S.J., is entitled "Annual Retreats for the Reverend Clergy." The author does not favor elegant or learned or entertaining discourses by the retreat master, preferring instead more time for meditation. He takes it for granted that the spiritual exercises for a clergy retreat shall be those of St. Ignatius. He says: "It cannot be reasonably expected that, of the Directors who depart from the plan of St. Ignatius, many will be such geniuses or such saints as to improve on the Exercises by their novel experiments." . . . Fr. T. L. Teeling, of England, presents a summary of the autobiography of a French priest of the middle nineteenth century. Besides the other hardships of the ministry in a poor and tiny village, the priest had to endure the scorn and dislike of his people, and the implication is that such was the common fate of a country pastor in those days: "The children of his parish, instead of running to him as to a father, are too often threatened with him as an object of terror. His very words are listened to with suspicion, and his most innocent actions commented on with the fierce malevolence of village gossip." . . . Fr. J. Hild, C.SS.R., contributes a lengthy article in Latin, objecting to the view of Fr. Cassacca, O.S.A., that a woman deprived of ovaries is not entitled to enter marriage. . . . In the "Studies and Conferences" Fr. E. McSweeney urges a greater interest in the *Annals of the Propagation of the Faith*. . . . In this same section Fr. J. F. Sheahan agrees to act as an agent whereby priests who desire a vacation in the country can be assigned for a few weeks to a rural parish, thus enabling the pastor also to have a vacation. He says: "There are hundreds of pastors, especially in the smaller dioceses, who would like occasionally to have a few weeks' vacation; there are hundreds of assistants in the big cities who would be delighted to spend two or three weeks at some country rectory in some distant place, but we have no ecclesiastical intelligence offices through which these two classes may become acquainted."

F. J. C.

Answers to Questions

ACTIVE OR PASSIVE PARTICIPATION?

Question: When a Catholic is lawfully attending a non-Catholic religious service, such as the funeral of a dear friend, in accordance with Canon 1258, § 2, would he be permitted to stand with the congregation for the reading of a passage from the Gospel?

Answer: It is generally admitted by theologians that the act of standing with the congregation on the part of a Catholic attending a non-Catholic religious service is not active participation, and hence can be allowed as a mark of courtesy. According to Bancroft: "Courtesy and etiquette demand that a Catholic observe the ordinary marks of respect when he is present at non-Catholic services, at the same time abstaining from all religious attention, even only external. Marks of respect bear only a civil signification. Vermeersch particularizes this principle when he says that acts indifferent in themselves, which are considered as required by politeness in some way, ought not to be omitted on these occasions, as, for example, to uncover the head and to stand when the others stand" (*Communication in Religious Worship with non-Catholics* [Washington, D. C.: The Catholic University of America Press, 1943], p. 82).

THE CONFESSION OF A NUN

Question: If a religious woman, using the privilege granted by Canon 522, wishes to receive the Sacrament of Penance from a priest having faculties for women's confessions from the local Ordinary (but not for the confessions of nuns), will the sacrament be conferred validly if she makes her confession in the parlor, then goes to the confessional to receive absolution?

Answer: From decisions of the Commission for the Interpretation of the Code we know that the validity of the Sacrament of Penance conferred on a religious woman in the case described depends on the place in which the confession is heard. It must be a place destined for the confessions of women, though for a good reason the priest can designate for this purpose a place not regularly destined for women's confessions (Cf. Bouscaren, *Canon Law Digest*, I, 295, 296; II, 161). Hence, if the nun to whom the questioner refers has a good reason for not making her confession in the confessional—such as grave embarrassment—the confessor can designate the parlor as the *locus debitus* for the confession and also for the absolution. However, if no such good reason is present, it would seem that the sacrament is not conferred validly, even though the absolution is given in the confessional. For the Code and the various decisions of the Commission demand that the *confession* be made in a proper place for the validity of the sacrament; hence, a confession of sins made in the parlor (apart from a good reason) would not constitute valid matter of the sacrament, if we are to take the words of Church law literally.

EFFICACY OF THE "INDULGENTIAM"

Question: Does the prayer "indulgentiam, absolutionem et remissionem peccatorum vestrorum, etc." pronounced by the priest before giving Holy Communion possess any efficacy toward forgiving the sins of the communicants?

Answer: These words possess no efficacy *ex opere operato* to remit sin, such as is possessed by the form of sacramental absolution. On the other hand, they are not to be regarded as merely a prayer of the priest, imploring the Almighty to forgive the communicants. They partake of the efficacy proper to the sacramentals, whose chief power consists in the fact that they apply to the recipients the impetration of the Church (Cf. Can. 1144). Hence, we can say that those who receive the benefit of this prayer are given, in virtue of the Church's intercession, special actual graces toward making acts of contrition for their sins—especially venial sins, which are supposedly the only sins that may be on their souls when they are preparing to receive Holy Communion.

THE EUCHARISTIC FAST

Question 1: If, by a doctor's prescription, a person must take some solid food as soon as possible in the morning, may he subsequently receive Holy Communion on the ground that in this instance the food is equivalent to medicine, and hence may be taken before Holy Communion in accordance with the recent regulations on the eucharistic fast?

Question 2: If the prescription given to a person by a doctor calls for a drink of strong liquor, such as brandy, may this person subsequently receive Holy Communion, using in justification the argument that in his case the liquor is medicine?

Answer 1: It seems probable that the solid food in this instance can be regarded as medicine, and hence may be taken before Holy Communion, in accordance with the second rule of the Constitution *Christus Dominus*. It is true, the Instruction issued with the Constitution states that any solid *taken for nourishment* (*quodlibet solidum pro nutrimento sumptum*) cannot be regarded as medicine; but in the case presented by the questioner it can be argued that the solid food is taken for medicinal, not for nutritive purposes. In practice, the problem can usually be solved quite simply, by breaking the solid into small pieces, putting it into a liquid, and drinking it as a beverage.

Answer 2: Since the Constitution explicitly states that the sick, before receiving Holy Communion, may not take alcoholic beverages, either as nourishment or as medicine, a "straight" drink of liquor would debar a person from receiving Holy Communion, even though the beverage were taken at a doctor's prescription. However, medicines which contain a slight percentage of alcohol, it would seem, would not be forbidden.

FRANCIS J. CONNELL, C.SS.R.

FOLDED CHASUBLES ON HOLY SATURDAY

Question: Would there be any possibility of substituting the use of violet dalmatics for the violet folded chasubles in the pre-Mass part of the ceremonies of the Restored Paschal Vigil? In other words, would there be an analogy with the present use of dalmatics instead of folded chasubles on Christmas Eve? Would the enhanced festal character of the revised rite give any grounds for doing away with what are, it would seem, unsightly garments on this great vigil?

Answer: Because the hour and some of the details of the Holy Saturday ceremony have been changed recently it does not follow that we set aside the regulations about the vestments to be worn. The instructions for ceremonies and the articles to be prepared for the Paschal Vigil services indicate that the folded chasubles are to be worn and not the dalmatic and tunic.

BAPTISMAL FONT AND HOLY SATURDAY

Question: Our convent chaplain insists that we may not have the Holy Saturday services since we do not bless the baptismal water. Are we to be deprived of these beautiful services for this reason?

Answer: All the ceremony books give the directions for Holy Saturday in words about as follows: "If the church has no font or baptistery or baptismal water to bless, the litanies follow immediately after the prophecies." Thus we see clearly that the ceremony moves along without the blessing of the font but the implication is not that the entire Holy Saturday service must be eliminated.

USE OF GOLD VESTMENTS

Question: Bouscaren's ***Canon Law Digest*** states that "in liturgical vestments gold can take the place of other colors except black." May gold vestments take the place of violet vestments?

Answer: This statement from Bouscaren's ***Canon Law Digest*** is startling because it differs completely from all authors consulted. All these authors, backing up their statement with decisions from the Congregation of Sacred Rites, remark that cloth of gold may be permitted to substitute for white, red, and green. A Canon Law dissertation in 1951 from The Catholic University of America (*Sacred Furnishing of Churches*, Sadlowski) says that when the Congregation of Sacred Rites was asked this particular question it answered that "the custom of the place was to be tolerated in this respect only with regard to those vestments which were made of gold." The question was asked if vestments made of gold (*maxima saltem parte*) could be used for all colors except violet and black. Father Sadlowski goes on to state that "in two other decrees the S. R. C. gave the same ruling, namely that gold vestments may be used for all the colors except violet and black."

ADDITIONS TO THE ROSARY

Question: Is it permissible to add after each decade in the public recitation of the Rosary the ejaculation suggested by Our Lady of Fatima? Is it advisable?

Answer: The Sacred Penitentiary July 20, 1920, gave a negative answer to the question whether in view of Can. 934 of the Code the custom could be continued of adding words to the Hail Mary and still gain the indulgence of the Rosary. This was in answer to a custom prevalent among German- and Swiss-speaking people. A second petition was made and the Sacred Penitentiary answered that this custom could be continued since it was of such long standing. Some theologians consulted argue that since this custom was approved one would argue in favor of adding the ejaculation suggested by Our Lady of Fatima. Others feel that this should not be done in public but for the private recitation of the beads no harm can come.

Canon Mahoney gives this bit of sound advice concerning this delicate problem. "What is lawful is not always expedient, particularly in public prayers and devotions which the faithful are accustomed to perform in one particular way. In giving these replies we are not recommending any changes in the public recitation of the rosary; on the contrary, nihil innovetur."

REPETITION OF BENEDICTION

Question: In our parish we have the Confraternity of the Blessed Sacrament organized and we have the privilege of Public Exposition during High Mass on the first Sunday of the month.

We conclude with a procession and Benediction of the Blessed Sacrament. May the Blessed Sacrament again be publicly exposed and Benediction be given again with the evening devotions on the same Sunday?

Answer: Normally Benediction of the Blessed Sacrament is given only once a day and on specified days. One should consult the diocesan statuta in this regard to see if there are special privileges granted by the local Ordinary. The Bishop can grant permission for Benediction of the Blessed Sacrament more than once a day. If this permission has not been granted in the diocesan faculties or statuta, the parish priest must apply to the chancery for this particular permission.

BENEDICTION DIFFICULTIES

Question 1: May I give Benediction in a mission church in which the Blessed Sacrament is not reserved by using a small host in the monstrance after my last Mass there, and then after Benediction give that small host to a communicant who agreed not to receive Holy Communion until after Benediction?

Question 2: May I place the ostensorium on top of the tabernacle (flat without throne) for the exposition after Mass until Benediction? Note I have no crucifix on the tabernacle and it therefore does not stand where otherwise the crucifix might stand. I have only a predella seven inches high on which the altar stands and if I place the ostensorium on the mensa it seems to me that when I kneel during the exposition before the Blessed Sacrament, my neck and head impede the people's vision of the Blessed Sacrament.

Answer 1: In many missions this seems to be the one and only practical solution to the problem of having Benediction of the Blessed Sacrament. Of course, we must bear in mind that Benediction is a non-liturgical ceremony and there is never any obligation to have this particular service. On the other hand, it is a very popular service and people in mission places might feel they are being penalized if they were deprived of this particular ceremony. The consecrated particle could be kept in the ciborium and what is known as private Benediction could be conducted. Another solution is to have a modified monstrance that is made especially to contain the small host. Military chaplains often carried these in their Mass kits in order to have a Benediction service for the army and navy personnel.

Answer 2: There is no great problem for our inquirer. The concern of rubricists is that the monstrance should not occupy the place of the crucifix on the altar or rather that the crucifix should not be displaced to make room for the monstrance. Our inquirer's procedure seems to be the only sensible and reasonable solution to his problem.

FUNERAL MASS ON MARCH 25

Question: I postponed a funeral Mass scheduled for March 25 because it is listed with a number of other feasts on which the Exequial Mass is forbidden. Now I have been told by a fellow priest that I could have had the funeral Mass on March 25. Please advise.

Answer: Our inquirer was correct in finding March 25 as one of the days when a funeral Mass could not be held. However, he was not aware of the special indult in the United States which grants to all priests permission to have the funeral Mass on all days except Sundays and Holy Days of Obligation, the feast of Epiphany, Corpus Christi and the last three days of Holy Week.

WALTER J. SCHMITZ, S.S.

Book Reviews

A Commentary on the Gospels. By Ronald Knox. New York: Sheed and Ward, 1952. Pp. 284. $3.75.

Msgr. Knox's enthusiastic public will be disappointed with this work; serious students of the Bible will be less disconcerted by it than by the author's previous excursions into exegesis, although they will be uneasy about many of its dicta. Knox is taking his task of expounding the Bible more seriously. In this book he has omitted all flippant references to the biblical scholars and often weighs their views with becoming gravity. But he has sacrificed much of the life and interest that we expect in even the most serious of the Monsignor's books. This commentary is not entertaining.

It is intended for readers "who have no skill in Greek or Latin, but want to read the Bible for themselves without shirking the difficulties" (p. vii). I fear that American readers, especially those with "no skill in Greek or Latin," will be puzzled by much of the discussion and often have new difficulties created for them. Meanwhile, many questions that the biblical text raises will not be answered. Knox foresees this and justifies his omissions with the information that his "object has been to elucidate the sacred text, not to illustrate it" (p. viii). I am not certain, however, that the preoccupation with the Synoptic Problem, which distinguishes this commentary in the first three Gospels, will afford much elucidation. Section after section is prefaced with observations on its possible literary or oral dependence upon the respective parallel passage or common source. Is not the Synoptic Problem too specialized to be treated in this on-and-off fashion? Can it be discussed with profit before the reader has a thorough acquaintance with the whole Gospel narrative? Certainly, the reader without "skill in Latin or Greek" is not as much bedeviled by the problem as the Monsignor was when he wrote this book.

Perhaps the most interesting example of this labor on the Synoptic Problem are the four discussions devoted to the texts that speak of the unnamed sinner who washed Our Lord's feet in the house of Simon the Pharisee (*Luke* 7:36-50) and of Mary of Bethany who anointed Our Lord's head and feet six days before the Passion in the house of Simon the Leper (*Matt.* 26:6-13; *Mark* 14:3-9; *John* 12:1-11). With the majority of Catholic scholars Knox agrees that two distinct incidents are related (pp. 61, 141-142, 245). Since "Christian tradition is, on the whole, in favour of the identification" of the unnamed penitent with Mary Magdalene, he suggests that Mary Magdalene "was deliberately reconstructing, in Holy Week, the scene of her former conversion" (pp. 61, 142). "That Mary of Bethany was identical with St. Mary Magdalen, seems the most probable opinion; it has the balance of Christian tradition behind it . . ." (p. 153). Matthew and Mark do not mention Magdalene's name because "Mary Magdalen herself did not want publicity; she might be mentioned in lists, she must be cited as a witness of the Resurrection, but for the rest she would not have her story told, at least in Palestine. Matthew, therefore, is silent, and Mark followed Matthew, or the tradition which Matthew followed" (p. 61). Luke omits mention of the anointing in Holy Week probably "because he *had no means of making sure* that they were wholly distinct" (p. 142, cf. also p. 183; italics are Knox's). Writing years later, when Magdalene's ban on publicity had no longer to be respected, John intended to make the identification, but "from a kind of absentmindedness . . . left us without a direct clue to it" (p. 246). Luke was aware also of the identification, "but for personal reasons was silent about it" *(ibid.)*. The fact that he mentions Magdalene by name immediately after he tells the story of the penitent (8:2) is no argument against the identification; it is "at least a plausible suggestion that verses 1-3 of chapter 8 follow on verses 36-50 of chapter 10 [evidently a printing mistake for 7] precisely because association was at work, consciously or unconsciously, in the mind of the Evangelist" (p. 142). Apart from the gratuitous assumptions upon which he bases his identification, Knox should know that only the tradition of the Latin Church, and that since Gregory the Great, makes one woman of the three women: the unnamed penitent, Mary of Magdala, and Mary of Bethany. And no attempt is made to explain the two place names, if the two Marys are the same.

Much more than Knox's contribution to the Synoptic Problem must have been in the mind of the writer of the jacket to the book when he made this apology: "It is inevitable that he should have his own approach to the various questions which confront the commentator on the Gospels." This personal approach results in interpretations which careful, though not exhaustive, checking indicates to be original with Knox. Since Knox practically never names the commentators to whom he refers, it is often impossible to determine when he follows and when he leads. The present reviewer is gravely sceptical about the original views in this commentary and wishes that Knox, like other scholars, had tested his departures from received interpretations in scientific journals before putting them into works intended for those who cannot be expected to distinguish. A few examples follow.

After alluding to three opinions on the origin of the puzzling prophecy cited in *Matt.* 2:23 ("He shall be called a Nazarene")—so briefly that the uninitiated reader could hardly get the point of any of them—Knox continues: "But is it certain that 'he' refers to our Lord? St. Joseph is the subject of the sentence, and the patriarch Joseph is called a Nazarite, not indeed by the prophets, but by the prophecy of Jacob in *Gen.* 49:26" (p. 4). Knox admits that there is no philological connection between *nāzir* and the town of Nazareth. Even if there were, are we to suppose that all of a sudden Matthew, who is anxious to show the fulfillment of O. T. prophecies in Christ and in no one else, is diverted from his purpose by the co-incidence that Joseph brings the holy family back to Nazareth and hence is called a Nazarene? Nowhere in tradition is St. Joseph called a Nazarene. To suppose that Matthew intends to establish a connection between the prophecy of Jacob concerning his favorite son and the foster-father of Jesus imputes to the evangelist a fantastic use of Scripture.

Knox rejects the common interpretation of the parables of the treasure and the pearl (*Matt.* 13:44-46)—the pricelessness of the kingdom of heaven, for which one should be glad to make any sacrifice. For this "more superficial" interpretation he proposes that the man who buys the field, the merchant who buys the pearl "is evidently Almighty God, as in the other parables of this chapter. The treasure, the pearl, can only be the faith of the Gentiles, which he holds so precious . . . that he is prepared to sacrifice for it all that he has—his ancient covenant with the Jews" (p. 287).

To explain the absence of the Petrine text in the parallels to *Matt.* 16:17-19, Knox passes by the common explanation (intentional omission by St. Peter, whose catechesis Mark reproduces; Luke in turn is indebted to Mark for this section) to give us this: "It is perhaps best to hold that both Mark and Luke, being written for Christians in Rome, omitted this reference to St. Peter's privileged position as likely to endanger his life in the event of persecution" (p. 34).

Knox proposes an addendum to the common interpretation of the parable of Dives and Lazarus, i.e., death often reverses the condition of man: the rich may exchange their luxury for the torments of hell and the poor may find their earthly miseries rewarded with the happiness of heaven. "Lazarus in Abraham's bosom is an image of the Gentiles admitted to the Church of the New Covenant, and Dives in torment an image of the Jewish people shut out from it. . . . It is the old complaint that the Jews have not had the Gospel sufficiently proposed to them; they have asked repeatedly for a sign, and no sign has been given them" (p. 170). That Knox is misinformed and confused at this point is evident from his comment on "hell" in the same parable: "According to the Greek, Dives is not in 'hell' but in 'Hades'; a word used, vaguely enough, to describe the place or state of departed spirits. Our Lord is using language familiar to his audience, but not such as to suggest any exact theological ideas to them" (p. 171). Yet the theological idea of punishment and reward in the future life was quite familiar to His audience!

The commentary on John's Gospel is the best section of the work, possibly because Knox is not here bothered with the Synoptic Problem. Only occasionally do we find a surprising suggestion as, for example, on John 18:9 ("That the word which he said might be fulfilled, 'Of those whom thou has given me, I have not lost one,'"): "The echo of 17:12 in verse 9 is much more curious; John takes a poignant utterance which refers to eternal loss and applies it to a situation of merely temporal danger. But this may be only in appearance; it is probable that Judas was to have been called as a witness for the prosecution, and after his ill-timed suicide, it would have been convenient to have one of the Apostles under arrest. If Peter, if John himself, had been made to appear as a witness, he might have been tempted to buy his personal safety at the price of incriminating his Master" (pp. 265-66).

There are other confusions and inaccuracies, e.g., Aramaic is not "the developed dialect of Hebrew which was spoken by the Jews of his day" (p. xii). The word "beget" does not mean "adopt" in *Gen.* 50:22 (p. 1). The idea of adoption comes from the following phrase, "on Jacob's knees." It is not likely that the resemblances between *Matt.* 11:28-30 and *Ecclus.* 51:23 "can easily be ascribed to mere coincidence" (p. 21). In *Matt.* 24:35 the murders of Abel and Zacharias are probably mentioned together because they are recorded respectively in the first and last books of the Jewish Canon, Gen. and Par., not because both cried out for vengeance (p. 55). In *Mark* 13:32 the evangelist would not necessarily have written "Son of Man" instead of "Son" to underline Christ's human knowledge (p. 106). Knox, of course, correctly discards the distinction between divine and human knowledge in this passage. In *Matt.* 5:43 the words, "and hate thy enemy," could hardly be a gloss which had been introduced into the text (p. 8). This solution of a famous difficulty is recognized by exegetes as too facile. The same may be said for the supposition that *Zach.* 11:12-13 "may well have suffered from corruption" (p. 67).

The above strictures are by no means intended as a total condemnation of this commentary. It would be ungracious to question the fact that thousands of Catholics have read and are reading the Bible in Knox's translation who would not have been attracted by any other Catholic translation. Many doubtless enjoy Knox's commentaries, though they would be bored by the more staid works of biblical scholars. More, then, is the pity that the reviewer must warn readers that the information contained in the Knox commentaries is not as certain as the confidence of the author might suggest.

EDWARD F. SIEGMAN, C.PP.S.

THE LIVING THOUGHTS OF CARDINAL NEWMAN. Presented by Henry Tristram. New York: David McKay Company, 1953. Pp. xiii+167. $2.50.

The diverse titles of Newman's works do not suggest an intimate connection among them. The well-known anthologies of Lilly, Przywara, Reilly, and Harrold do not attempt to group selections under any one idea. Father Tristram, however, with his expert knowledge of Newman's writings, selects passages that emphasize the unity of all Newman's works: sermons, essays and even poems.

In his biglietto speech, Newman had said: "For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. . . . Liberalism in religion is that doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily." No better substantiation of Newman's claim could be offered than Father Tristram's excerpts from the Cardinal's works. Here is concrete and explicit evidence of Newman's warfare against Liberalism from his undergraduate days until the last years of his life. These selections are economical in length, but appropriate and convincing.

Father Tristram has yet another claim upon the gratitude of students. His introductory essay to the *Living Thoughts of Cardinal Newman,* though regretably brief, is packed with significant facts and well-considered reflexions. One cannot but admire his profound and intimate knowledge and his wise judgment, expressed with the modesty of the truly learned.

JOHN MCCORKLE, S.S.

OF SACRAMENTS AND SACRIFICE. By Clifford Howell, S.J. Collegeville, Minn.: The Liturgical Press, 1952. Pp. xi +171. $2.50.

After arousing wide interest among readers of *Worship,* where the chapters of this book originally appeared, Father Howell's lively and captivating explanations of the basic notions of liturgy are now offered in book form to a wider reading audience. *Of Sacraments and Sacrifice* is intended to serve as an introduction to the subject of liturgy for those to whom such a study is new, and as a teaching aid for those whose concern it is to pass these ideas on to others. A list of discussion questions at the end of the book helps to make the book immensely practical for the parish priest.

It has long been regretted that the religious mentality of enormous numbers of Catholics remains the same fundamentally as that which was formed in their childhood, and that many remain permanently immature in their religion. Father Howell endeavors here to form an "adult Catholicism" which will be liturgical in its outlook and manifestly corporate in its religious worship. Beginning with an explanation of the nature of worship, the author develops the doctrine of grace and the Mystical Body, ideas basic to the "mature Catholicism" he strives to engender. A brief but brilliant treatment of sacramental theology closes the first part of the book, with a clear view of the mediatorship priesthood of Christ as well as an understanding of the people's share in this priesthood.

Part two treats of sacrifice and the "true Christian spirit" of which "active participation in the most holy mysteries" is the "primary and indispensable source." With a wealth of example and a keenness of insight, Father Howell's book meets a long-felt, major need for clear writing on this subject.

Attention must be called to a description of supernatural activity on pp. 16 and 17. A more than merely nominal definition should have been employed to distinguish the "supernatural" actions of fig-trees and men in the examples given. A supernatural act, properly speaking, is one which transcends the powers and exigencies of any created nature, whereas a fig-tree, if it were acting "above" its nature, e.g., like an animal, would be acting preternaturally, transcending the common order of nature. While Father Howell is aware that theologians will be able "to pick holes" (p. 32) in what he has written, even a "popular explanation" can be more precise. To cite another instance of inaccurate terminology in that same unhappy section of the book, we are told that man can be given a created participation in the divine nature, which is called the beatific vision, and which goes also by the name of grace! (p. 17).

A real distraction in the book is the employment of various semi-symbolic illustrations at the head of each chapter. In the explanation that accompanies one of the line-drawings portraying Matrimony and Orders, we are given the erroneous information that "the maniple is the sign of authority—that is why a priest wears it." The error originates in the picture, where Matrimony is symbolized by two clasped hands with a piece of maniple hung on each "to remind us that they (the spouses) have God-given authority over their children . . ." (p. 56).

The weakest chapter, in this reviewer's opinion, is the one called "Problems of Participation," where our existing liturgy is described as a "beautiful museum piece" (pp. 141-2), "not fully functional as the vehicle of community worship of the 'toiling Masses'" (p. 139), and which "looks like a one-man sacrifice" (pp. 146-7), "not truly a people's liturgy but a liturgy for the cultured" (p. 151). Many lay-readers will find these lines distressing since they leave one with the feeling a student has who confides that he finds it hard to study, and is told that, really, the whole system of education is at fault!

Nevertheless, Father Howell has done us a great service by re-presenting in a living fashion the primary Godward movements of our religion. By a careful reading of the book, we are bound to become enamored of this English Jesuit who cannot speak without gestures, and who cannot write without italics, but who speaks and writes so effectively.

ELDRED B. LESNIEWSKI

A NEW WAY OF THE CROSS. Contemplated by Father M. Raymond, O.C.S.O. Illustrated by John Andrews. Milwaukee: The Bruce Publishing Company, 1952. Unpaged. $3.75.

Father Raymond's text includes an introductory meditation, "The Way, The Truth, The Life," and a meditation for each of the fourteen stations. It may be said that his general theme is woven from thoughts upon Christ's passage from Pilate to the Cross and the tomb, upon the Sacrifice of the Mass, and upon the truth that we are members of Christ the Saviour. At the conclusion of the meditation the author makes use of the *Anima Christi*, using Cardinal Newman's familiar and beautiful translation. In these meditations he has expressed his own intense devotion to our Divine Lord and His Blessed Mother, he has made many interesting symbolic applications of the ceremonies of the Mass, and has made an effective use of the doctrine of the Mystical Body of Christ. He also gives a prayer to be said before making this new way of the Cross.

The fourteen full-page illustrations by John Andrews are an integral part of this volume and add greatly to it. Done in the medium known as scratched ink, they are striking black and white pictures of the hands and feet of the Saviour and of three others who figure in His Passion: the Blessed Mother, Veronica, and Simon the Cyrenean. They are all effective, some more so than others. To the reviewer the single right hand of Jesus raised to bless the women of Jerusalem and the hands of Veronica raising the veil are particularly good compositions, while others may prefer Christ's feet nailed to the foot of the Cross or the hands of the Blessed Mother ready to receive the body of her Son. Mr. Andrews' pictures, like Father Raymond's text, show how the way of the Cross, together with the other parts of the Passion, can always be given new, reverent, and stimulating interpretations.

The publishers have put before the public a beautifully produced volume. It is well designed, well printed on good paper, and attractively bound in a dignified black cloth, stamped with silver. They are to be commended for their pioneer work in thus raising the standards of Catholic book-making. It is to be hoped that Catholic book-buyers will respond, not only by showing their approval of the present volume but also by asking for further examples of distinguished book-making.

JOHN K. RYAN

WE AND THE HOLY SPIRIT. Talks to Laymen. By Léonce de Grandmaison, S.J. Translated by Angeline Bouchard. Chicago: Fides Publishers, 1952. Pp. xix+223. $3.75.

Father Léonce de Grandmaison (1868-1927) was not only an eminent scholar best known for his *Jesus Christ: His Person, His Message, His Credentials;* he was also a great director of souls. From the year 1912 until the eve of his death he gave spiritual conferences to a little society which he had founded and which was composed mostly of lay teachers who made no vows, but wanted to dedicate their lives to the extension of the kingdom of God. It was a form of Catholic Action before the term had been coined.

The present volume is the first of a collection entitled *Écrits spirituels* made up of notes from which the author addressed his audiences. The style is uneven, but anyone engaged in Catholic Action, priest or layman, will find light and encouragement in these pages which grapple with the paradox ever confronting the lay apostle: "how to remain in the world without being of the world? how to preserve human gifts and at the same time make genuine spiritual progress? how to combine action and contemplation?" Such a course is difficult, but it is the vocation of those who engage in the lay apostolate. To spiritualize without destroying was the goal Father de Grandmaison held before his audience, and the great means he recommended was docility to the Holy Spirit. But he made clear the two conditions of this surrender to the divine guidance: a true understanding of its nature, and the need of controlling inspiration with obedience. Hence the divisions of this volume: (1) Docility to God; (2) Apostolic Labor; (3) Prayer, Source of the Apostolic Life; (4) The Purification of the Apostle; (5) Apostolic Joy.

Though the translator has made a laudable effort to render the French original into fluent English, the book is too rich in doctrine to make easy reading. But it is as an indispensable manual of initiation to Catholic Action.

JULES A. BAISNÉE, SS.

A MAN APPROVED. By Leo Trese. New York: Sheed and Ward, 1953. Pp. 152. $2.25.

The author has already endeared himself to the clerical reading public by his *Vessel of Clay*. In this volume he gives us, instead of meditations on the priest's life and work in the form of reveries, the sketch if not the actual text of sermons he has given in pastoral retreats. As he deals with the usual topics of retreat sermons to the clergy, he makes no attempt at originality; but he reveals such a realization of the dignity of the priestly office, such familiarity with the problems that confront the priest of today, such deep sympathy with his difficulties, and such an earnest desire to help him, with an occasional bit of wholesome humor, that we feel sure he will appeal to a large circle of readers. Many will be encouraged and guided in his effort to become "a man approved, a worker that cannot be ashamed, rightly handling the words of truth," to quote the words of St. Paul to Timothy, which the author uses as epigraph to his volume.

JULES A. BAISNÉE, S.S.

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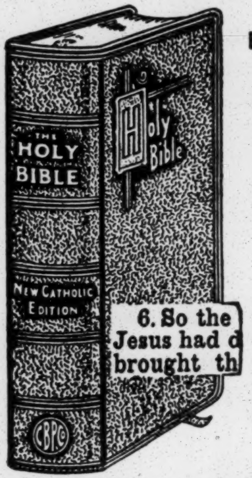

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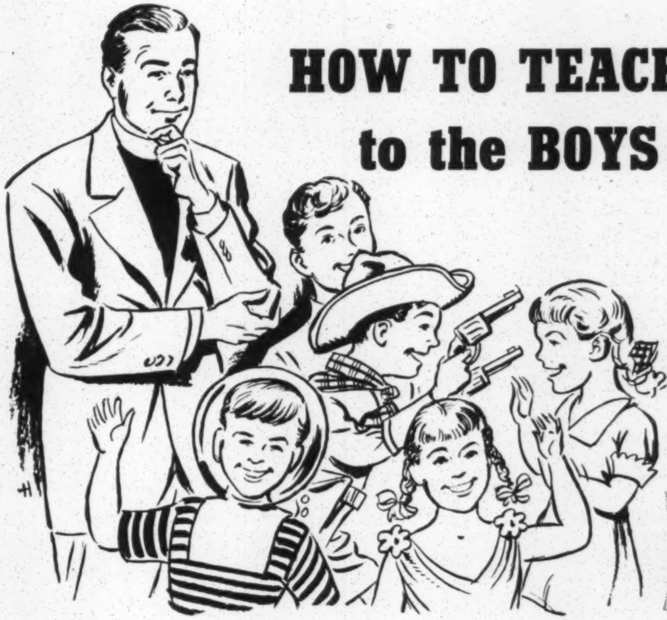

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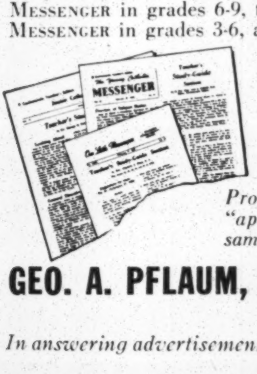

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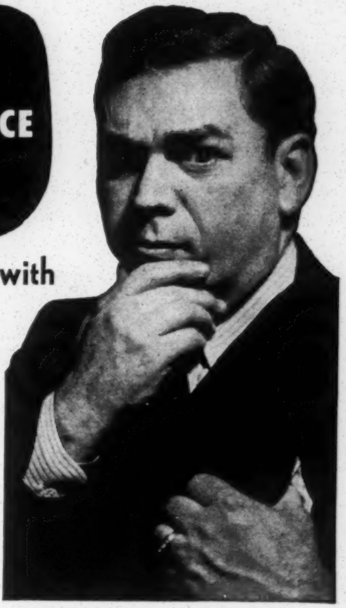

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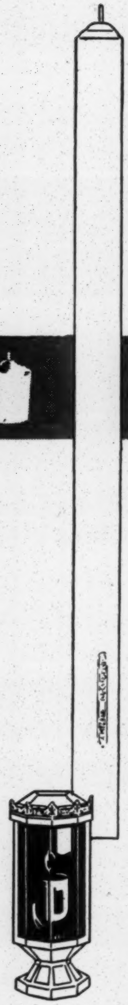

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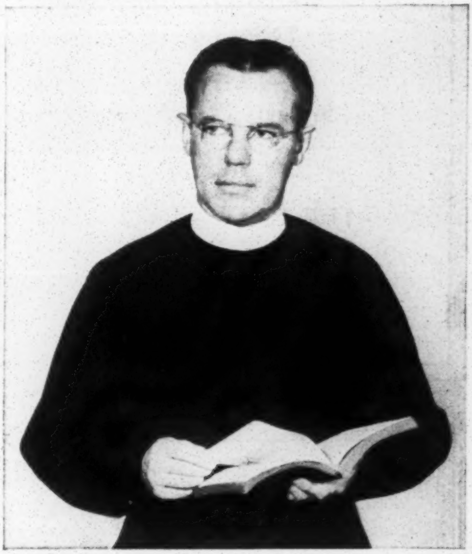

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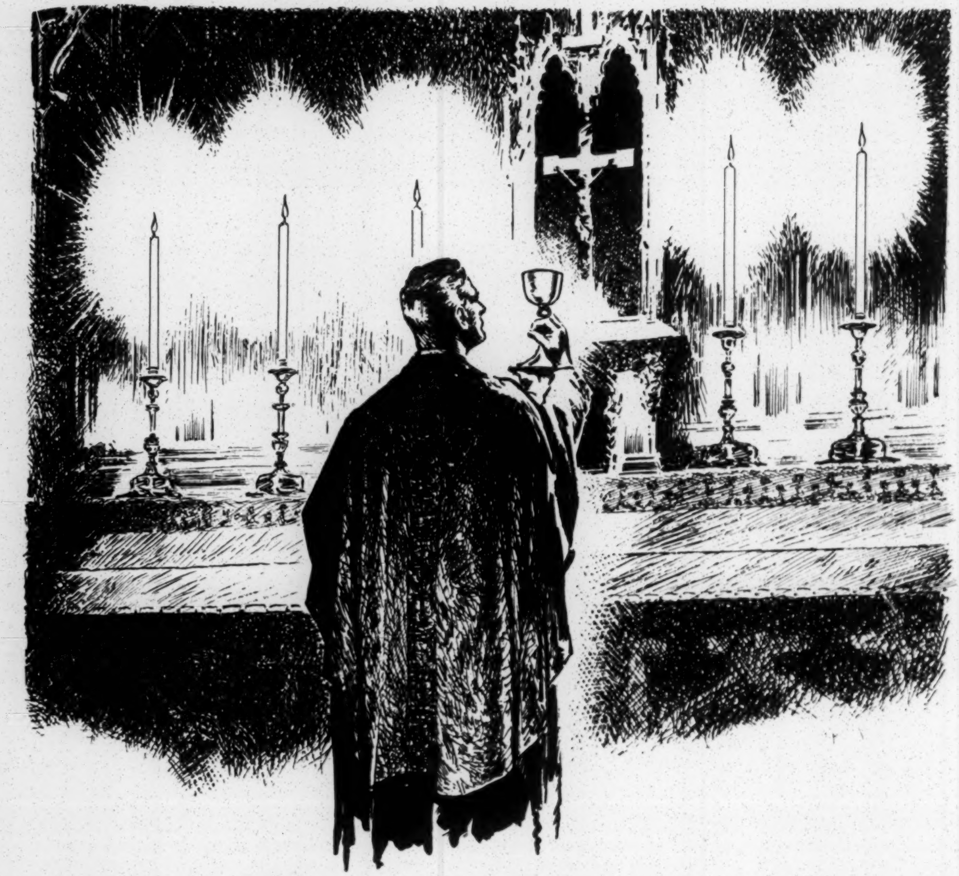

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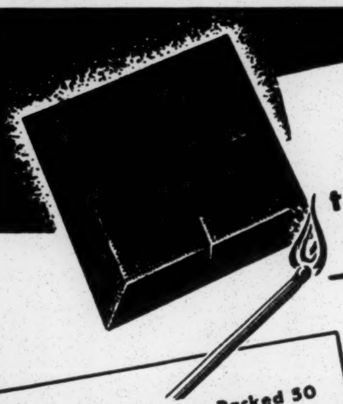

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